THE WOODSTOCK LETTERS

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UNDER THE HEEL OF THE REDS IN NORTH CHINA

Editor's Note:—The contents of this article are of the confidential kind which would make impossible its publication in any magazine which was not "For Jesuit Use Only," as is THE WOODSTOCK LETTERS. Because of two unfortunate incidents in recent years, we take this occasion to remind our readers that nothing from the pages of THE WOODSTOCK LETTERS is to be republished in magazines for the laity, unless permission for such public pronouncement is obtained.

The Society of Jesus has nine missions in China. The oldest are those of Shanghai and Sienhsien. This last has just passed through a terrible crisis which still endures and from which it will not be able to seek relief without the assistance of Christian countries.

We relate here the most dramatic episode of this crisis, the flight of our Scholastics to escape the Reds and to seek refuge at Pekin.

The residence at Sienhsien is a very large house. It includes normally more than 100 Jesuits, seminary, college, printing press, pharmacy, dispensary, convent of the Franciscan religious, both American and Chinese. During the Japanese occupation the house was forced to undergo many trials. That which follows was the worst.

When the Japanese left they were replaced not by the Chinese government Army, but by a division of the famous Red Army, Pa-loukiunn (translate: the 8th Army).

They were at first good enough fellows, from June to October, 1945. But following that date their hatred against religion was revealed more and more and in November the persecution broke out.

There were at that time in the house 17 Novices, 28 students of Philosophy and 11 students of Theology. Soon all serious study became impossible. The Red soldiers ran through the house vociferously. They entered into the classrooms and into the rooms, intercepted the Scholastics and stole their goods.

Then they had a meeting in the house and claimed millions of dollars in indemnity to repair our so-called injustices. The gates were guarded by soldiers, every exit from the house, even for a walk, every distraction became impossible. They took our grain, our provisions, and the problem of finding food for such a large house became agonizing for Superiors. And then for our young religious this continual nervous tension and state of alarm without ceasing became unbearable.

The Red Army proclaimed martial law. They enlisted by force a great many of the young people in their Army. It was feared that they would come and make off with the Novices and Scholastics and incorporate them into the Red Army. Father Rector spent nights without sleep weighing the pros and cons. Should they remain? But that would be prolonging an intolerable situation. And for how long? Should they flee? The gates were guarded and the house was surrounded with soldiers.

If they risked asking the leaders' permission to depart they would perhaps refuse and that would only precipitate incorporation into the Army. To risk the flight by night in little bands would hardly make things any better. Supposing that no band would be arrested, what would be the reaction of the Reds when they perceived the disapparance of our young people.

What would the Fathers do who remain? For someone had to remain. There were old men and sick and the Sisters. There were also the faithful for whom it was necessary to continue at least the minimum of Christian life, Extreme Unction, Confessions and Mass.

As Christmas approached, the Reds became more and more insolent. They kept running through the house, climbing the stairways, trying to indoctrinate the Scholastics. The danger of incorporation into the Army became imminent. After consultation and prayer Father Rector made his decision. They would leave. The Novices went first. They went during the night of the 20th to 21st of December, with their venerable Father Master, 67 years of age. They couldn't leave by the doors, heavily guarded by the Red sentinels. The Novices drew up their Father Master on the wall with some difficulty. Then they allowed him to fall on the other side. They fled towards the north. Having arrived at the village of Tsi Kia Tchang, the fugitives succeeded in finding a large wagon and in the morning they arrived in Fan Kia Kata on the Chaho River.

Father Master perceived that he had lost his breviary and the money needed for the journey. The curate of Fan Kia Kata, a Chinese Jesuit curate in the village, gave him the necessary money and rented for $7,000 a boat which took the whole band toward Tientsien. They travelled at first in peace. But towards ten o'clock in the evening they arrived near a village occupied by the Reds; these stopped the boat, climbed aboard, recognized our people were Christians, made them disembark and imprisoned them all in a wretched inn. The night was hard, the cold was biting, they lacked covering. In the morning the Reds ordered them to retrace their way back to Fan Kia Kata. Everybody embarked again and they began to go up the river. But when they were half way there, quite far from the Reds, they decided to abandon the boat and to flee towards the East to reach the station of Ts'inghin. They wanted to avoid a village which they believed occupied by the Reds. They found themselves

in flooded country. They marched over a light covering of ice. Father Master fell, the ice gave way. He and his companions were soaked. But they had to continue no matter what the cost. Soon they arrived at a river which was not frozen over. There was no bridge, no boat. They decided then to go to a village where there was a bridge. They arrived towards noon. The people were pagans. All the village came out to watch the fugitives pass. We bought some food and just as we set out again, suddenly the Reds appeared. They arrested the band, forbade them to continue towards the station. They ordered them to return to Fan Kia Kata and told them that they had all the roads under guard, and that if they had the misfortune of taking the railroad route, they would not be at all polite to them. They used an expression which is a euphemism in their language meaning "you will be mistreated," and by that could be understood beating, shooting, decapitation.

* * *

But let's come back to the residence. It's a curious thing but the Reds scarcely perceived the disappearance of the Novices. These had lodged on the 2nd floor and they were scarcely ever seen. There was no reaction at their departure.

Then Father Rector hastened the escape of the Scholastics. The 22nd of December in the evening, he gathered them together in a classroom and announced that some would leave that same night. The young men received the news with joy. Father Rector divided the group into four bands and gave them some money. Each band had a different route to follow. The first was to march directly to the north, to reach the great Christian community of Y, to embark there on the Chaho River and thus they could in three days reach Tientsin. The second band had to make to the northeast and to attempt to reach the station of Ts'ingshien, 140 lis from Sienhsien. The 3rd and 4th would march directly to the great station of Potow, a shorter journey of 90 lis but much more dangerous.

Each band would be conducted by a Christian guide. They decided to jump the wall as the Novices did. Towards 11 o'clock in the evening the guide gave the signal for departure. The climb up was easy, there was a ladder, but then it was necessary to drop on the other side without making a sound. They succeeded and the 9 scholastics of the first band, led by their guide, began to run towards the north. Before dawn they arrived at Wei Kia Tchoang, a large Christian village where there were no Reds. They were received by the Christians who had been warned of their coming. They were fed, they rested, they were hidden all day. They left that evening. They had to arrive before dawn at Tong Lia Tsoung; there they left the jurisdiction of the Reds of Sienhsien. There was another brigade there, less malevolent. At that village the Reds and the Christians were friendly. They arrived there early in the morning. The guide had preceded them. A wagon was ready and even a Red passport so that they might reach by day and without danger Fan Kia Kata. At nightfall the nine arrived at the house of the good Father Paul, where already Father Master and his Novices were returned and rescued. Everyone was weary, hungry, pierced with cold. While they slept, Father Paul had sent down to the little river port to ask if there was a boat for Tientsin. The messenger came back announcing that there was a boat the next morning but that the port and the boat would be guarded by hostile Reds and that one ran very great risk to demand passage. It was 10 o'clock in the evening. Suddenly the 2nd band of Scholastics arrived. The head of the first band, after having conferred with Father Paul and the guide, took the decision to renounce taking the boat. They would leave immediately and march all night and in an attempt to reach the station of Ts'ingshien before dawn. Father Master joined this first band of Scholastics. The 2nd band remained alone in the village. They left and marched four hours in the night on half-frozen land. Towards 2 o'clock in the morning they

were worn out. They had to take a bit of rest. Fortunately they approached the Christian village of Kao Kiu Teunn, the home of one of the Scholastics. He aroused his parents. There were no Reds in the village. They decided to rest there the whole of the 24th. They asked Father Master to say Midnight Mass but he had no chalice. At nightfall they exposed a small picture of the Child Jesus in his crib. They had candles; in a low voice they sang Christmas carols. One of the Scholastics preached on the crib and the flight into Egypt. Nevertheless it was absolutely necessary to reach before dawn the great dam in the east which was a frontier between the territory of the Reds and the territory of the regular Army. Towards 1 o'clock in the morning the two bands, now united, disappeared into the night. At daybreak they were still in Red territory. In the distance the frontier embankment stood out on the red horizon. From right to left they could hear the cries of the Reds taking their morning exercises. Would they see the fugitives, seize them, bind them and bring them back to the Gehenna of Sienhsien?

Then the young men began to run with all their strength. They arrived at the dam. They all passed over the dam in a crouching position for fear that their silhouette would stand out on the bright horizon and reveal them to the enemy. Finally they got over to the other side and were safe.

At noon they boarded the train at Ts'ingshien and in the evening they reached Tientsin and the University which the Society directs there. Finally they arrived at Pekin, weary but happy.

* * *

We left the 2nd band at Fan Kia Kata. Good Father Paul fed them and made them rest. But on the morning of the 24th towards 4 o'clock the messenger of Father brought bad news. "The Reds said that at daybreak they would come to the residence for the missionaries." Immediately the fugitives rose. Father

Paul told them to march directly to the west and they would be at Lion Pio and that there Father Deltour would tell them what to do.

They arrived at the village but at daybreak a messenger arrived from Father Paul: "travel by water is impossible, hurry to reach the station of Ts'ingshien. The Reds have been alerted." The sun was already going down and the little band left the village under the leadership of several devoted guides.

They had to cover in one night 80 lis; that is, 40 kilometers. They had to march in the fields. At times the earth was only half frozen over, they slipped and fell. They walked arm in arm, two or three together to help one another along. The guides helped the weakest.

At daybreak they were still 10 lis from the embankment on the frontier. They were more wearied than those of the 1st band; they had no longer any strength to run. The trumpets of the Reds sounded reveille. There were calls and cries, here and there a rifle shot. They finally arrived at the dam, well after sunrise but the Reds hadn't seen them. At Ts'ingshien on the morning of the 26th the train had departed.

At 5 o'clock in the evening the train arrived from the South going towards Tientsin but it was so crowded that our fugitives had to take places on the roofs of the cars. The roofs were sloping, already covered with clinging humanity and all during the night they had to fight against sleep so as not to fall off. Finally the 2nd band also reached Tientsin and soon Pekin.

* * *

The 3rd and 4th bands left during the night of the 22nd to 23rd. The moon was veiled by clouds. Our travellers could see the road but they themselves were hardly visible. It was ideal for flight. On the dawn of the 23rd they reached the Christian village of T . . . They had marched too quickly, they had run, everyone was fatigued, out of breath and perspiring. The wind from the north rose and there was danger

that clothes dampened by perspiration would freeze on them. Happily the Christians of the village placed our fugitives in good rooms, put them under warm covers and dried out their clothes.

In the evening towards 9 o'clock, they left for Potow. A Christian lent his donkey to carry baggage. In the early morning of the 24th, they reached the river which separates the region of the Reds from that of the Nationalist soldiers. From the distance they could see the chimney of the match factory at Potow. At Potow they were received with open arms by a Chinese secular priest, and on the evening of Christmas they reached Tientsin.

* * *

Father Rector, the Spiritual Father, the Professors and the Brothers also had their very exciting odysseys. In all there were sixty fugitives. Now there remained at Sienhsien only 23 Jesuits. The Reds at first believed that the young men were hiding in the house so as not to be incorporated into the Army. They went through the residence from cellar to attic. The Fathers told them that they had sought refuge with their families. The Reds were angry.

Two Brothers who had left before the others were taken and passed through 5 days of torture in the hands of the Reds. While they were fleeing towards Potow and as they approached the village of B . . . they were seen and recognized by a bad Christian who for a long time had led a scandalous life and attacked the missionaries. This Judas ran to the village and warned the Reds. Soon the two Jesuits were in their hands. "You have no passport," declared the Reds, "come, we will bring you to the Mayor, he will give you one." The Mayor was absent. His assistant was a good man. He quickly gave them a passport and set them free. However, as soon as they left the village, the Mayor came up with a troop of soldiers. He arrested them, declared the passport to be insufficient, brought them back to the village and im-

prisoned them in a glacial hovel. The poor fugitives passed the night without covering. A good Red offered them a bowl of mush, but, trembling with fear and cold, they were unable to take any.

The following morning they were led into sort of a judiciary hall. The Reds were there. They questioned them and tried to get them to apostatize. "Why do you believe in God? Who has seen God? The Europeans have stuffed you with nonsense. Why do you follow a strange religion? Why do you pray? Will prayer bring the fields to harvest? Prayer is a waste of time. Why do you practice chastity? It is a crime against humanity. If everyone did as you, soon there would be no men born into the world."

They gently, politely but firmly replied to everything. The Reds were angered. At the end they declared that they would be kept under guard for five days so that they might learn the true doctrine of Orthodox Bolshevism. They were led back to the icy hovel.

For 5 days they tried to indoctrinate them but to no avail. On the 5th day the leader of the district arrived to change the tactics and tried to seduce them by being gentle. "You are intelligent," he told them, "you are not obstinate in your religious superstitions, you will become my secretaries and together we will do great things for the Communist Party."

The young Jesuits remained impervious to seduction. Then they were led to the village of Sienhsien. A ceremony took place which was calculated to change their heart. The Reds had gathered together in the villages thirty young people and they were going to incorporate them solemnly into the Red Army. Finally the Reds, seeing that they were wasting time told them: "You are free, go away." It wasn't necessary to say it twice. It was Christmas day towards noon. The snow began to fall. The fugitives rushed outside and soon disappeared into the white storm. They finally reached the railroad and arrived with the others at Pekin.

A CORRECTION

In the December 1947 issue, the article entitled "Negro Students in Jesuit Schools and Colleges, p. 303, contains the following statement, which was originally based on information from a Jesuit Principal in Louisiana:

> "In many southern areas, interracial education is excluded at least in public schools; in some states these laws bind private schools also; thus in Louisiana: if a white school should admit Colored students, it would lose its state charter and the right to grant degrees."

We have been advised by Fr. Joseph H. Fichter, S.J. of Loyola University in New Orleans, that Louisiana state laws of segregation do NOT bind our Jesuit Schools:

> "The fact is that segregation laws of any form do not touch private institutions. The law here in Louisiana applies *only* to public institutions. Hence, Jesuit schools, Catholic hospitals, union meeting halls, theatres, restaurants, in short, any institution that is not supported by public funds, is not prevented by law from admitting Negroes."

We are grateful for this accurate information. It bears out the statement made originally in the article, p. 304:

> "It might be well for Jesuits to study the question of local laws or customs and their application to private schools, before we proclaim ourselves bound in any way to prevent the admission of Negroes."

JESUIT MISSION PERSONNEL

EDWARD S. DUNN, S.J.

Each year our Province catalogues print a list of the Missions of the Society on the page entitled: *Conspectus Missionum Societatis Jesu,* just before the alphabetical index of the members of the Province. On this list the Missions are set down by continents and the Province responsible for each Mission is given as well as the total personnel of each Mission.

This is not an entirely satisfactory picture of the distribution of the missionary effort of the Society. On this list we do not find any mention of those Provinces which have no proper Mission assignment but whose members help out in the mission work of other Provinces. For we know that not all the Jesuits working in a particular Mission are members of the Province which is in charge of this Mission.

For example, there are ten priests of the Roman Province in the Pengpu Mission of the Turin Province. Yet the Roman Province is not mentioned in the *Conspectus,* and its ten priests are included in the total of 41 priests listed for this Mission.

Similarly, in the Calcutta Mission of the Province of Southern Belgium, sections have been allotted to the generous zeal of other Provinces, like the 24-Parangas sector to the Croatian Province, or, more recently, Jamshedpur to Maryland. Further, any figures given for the Missions of either Belgian Province by the *Conspectus* take no account of the number of Belgian Jesuits who work in Missions other than those of their own Provinces.

For these reasons, we must look elsewhere in a Province's catalogue to get a truer picture of its missionary endeavor. This we will find on another page under the heading, *Socii Provinciae* (*e.g. Romanae*) *in Missionibus Degentes.* Here will be found a listing of all the Missions to which members of this Province are assigned, the number of its members in

each, for each grade, Priests, Scholastics and Brothers, and the grand total of all.

However, the catalogues of all Provinces are not available to all those who may be interested in this more accurate picture of Jesuit missionary labors. So we undertook to compile the data of these pages, *Socii in Missionibus Degentes,* of all Jesuit Provinces for the year 1947. It is true that the figures given in each catalogue are true only as of the last months of 1946 or the early weeks of 1947; and that in the course of 1947 many more Jesuits were added to the ranks of those in the Missions. But it will be some time until all catalogues for 1948 are in print and distributed. Meanwhile, we have this picture of the Mission personnel contributed by each Province to the spread of the Gospel; a picture that is valid for the date assigned to it.

What we thought would be of chief interest was the number of priests of each Province who are in the Missions, and the ratio that this number bears to the total number of priests in each Province. Table A supsupplies this information for those Provinces which have at least 10 priests in the missions or, in the case of one Province, more than five per-cent of its priests.

TABLE A—PERCENTAGE OF PRIESTS IN MISSIONS, BY PROVINCES—1947

Province	Priests in the Missions	Ordained Priests in the Prov.	Percent in the Missions
Romana	10	192	5.25
Angliae	111	547	22.3
Aragoniae	120	476	25.2
Argentinensis	10	152	6.6
Austriae	33	256	13.
Baetica	10	229	4.4
Belgicae Merid.	164	558	29.4
Belgicae Sept.	205	549	37.4
Brasiliae Centr.	13	91	14.3
Californiae	41	302	13.6
Campaniae	149	515	29.
Canadae Infer.	69	390	17.7

Canadae Super.	16	182	8.8
Castellanae	61	500	12.2
Chicagiensis	70	533	12.4
Colombiana	20	167	12.
Croatiae	7	95	7.4
Franciae	118	448	26.3
Germaniae Infer.	57	430	13.25
Germaniae Orient.	12	180	6.7
Germaniae Super.	38	230	16.5
Hiberniae	32	276	11.6
Hungariae	26	200	13.
Legionensis	58	430	13.5
Lugdunensis	119	443	27.
Lusitana	61	169	36.1
Marylandiae	31	301	10.3
Mexicana	14	237	6.
Missouriana	65	594	11.
Neapolitana	27	203	13.3
Neerlandica	100	412	24.3
Neo Aurelianensis	13	245	5.3
Neo Eboracensis	132	637	20.7
Novae Angliae	89	590	15.1
Oregoniensis	51	270	19.
Poloniae Min.	10	203	5.
Sicula	24	173	14.
Taurinensis	31	208	15.
Toletana	12	184	6.5
Tolosana	239	442	54.
Veneto-Mediol.	81	286	28.3

For the Society as a whole, of the 14,373 priests in its ranks, 2,712 were assigned to the Missions, or almost 19%. The highest percentage of priests on the Missions for an individual Province was that of 54% for the Province of Toulouse. This is a tribute to the flourishing condition of its Madura Mission, which has been a dependent Vice-Province for some years. The Province of Northern Belgium is next with 37.4%, followed by Southern Belgium with 29.4%. Other Provinces with more than one-fourth of their priests in the Missions are: Champagne, 29%; Venice-Milan, 28.3%; Lyons, 27%; France 26.3%; and Aragon, 25.2%. The Netherlands Province is just under one-fourth, with 24.3% of its priests in the Missions.

In Table B, we have grouped all the Provinces ac-

cording to Assistancies. In the first column we have put the total number of members of each Province that one finds on the page *Socii in Missionibus Degentes*; and in the second column, the number of priests who are included in that total. This juxtaposition is intended to call attention to the varying conditions of the Missions, wherein some have almost all Priests in their Jesuit personnel, and others in a more developed condition, have their proportion of Brothers and Scholastics.

For each Assistancy, we have added two further interesting details: the percentage of the Assistancy's total strength and the percentage of the Assistancy's priests who are in Mission fields. By way of caution, let us say that no conclusion based on the differences in these ratios seems justified and so we make none.

TABLE B—TOTAL PERSONNEL IN MISSIONS AND TOTAL PRIESTS IN MISSIONS, BY ASSISTANCIES—1947

	Total personnel in Missions	Total priests in Missions
Assist. Italiae		
Romana	11	10
Neapolitana	42	27
Sicula	36	24
Taurinensis	34	31
Veneto-Mediol.	188	81
Totals in the Missions	311	173
Per-cent in the Missions	12.2%	16.3%
Assist. Germaniae		
Austriae	42	33
Germaniae Infer.	78	57
Germaniae Orient.	14	12
Germaniae Super.	56	38
Hungariae	41	26
Letton et Eston.	10	8
Neerlandica	189	100
Totals in the Missions	430	274
Per-cent in the Missions	13.8%	15%

Assist. Galliae		
Campaniae	258	149
Franciae	187	118
Lugdunensis	191	119
Tolosana	423	239
Totals in the Missions	1,059	625
Per-cent in the Missions	33.5%	33.8%
Assist. Hispaniae		
Aragoniae	246	120
Baetica	15	10
Castellana	89	61
Legionensis	74	58
Lusitana	133	61
Toletana	18	12
Totals in the Missions	575	322
Per-cent in the Missions	11.2%	16.2%
Assist. Angliae		
Angliae	131	111
Australiae	1	1
Belgicae Merid.	203	164
Belgicae Sept.	303	205
Canadae Infer.	98	69
Canadae Super.	26	16
Hiberniae	33	32
Totals in the Missions	795	598
Per-cent in the Missions	17%	22.6%
Assist. Americae		
Californiae	50	41
Chicagiensis	104	70
Marylandiae	34	31
Missouriana	95	65
Neo Aurelianensis	24	13
Neo Eboracensis	256	132
Novae Angliae	99	89
Oregoniensis	69	51
Totals in the Missions	731	492
Per-cent in the Missions	11.5%	14.5%
Assist. Slavica		
Bohemiae	1	1
Croatiae	12	7
Poloniae Majoris	5	3
Poloniae Minoris	18	10

Slovakiae	2	---
Totals in the Missions	38	21
Per-cent in the Missions	3.3%	3.5%
Assist. Americae Latinae		
Argentinensis	17	10
Brasiliae Centr.	34	13
Brasiliae Merid.	3	1
Chilensis	1	1
Colombiana	31	20
Mexicana	26	14
Totals in the Missions	112	59
Per-cent in the Missions	4.1%	6.4%

Table C, now, is the complete picture of Jesuit missionary endeavor. On it we have listed all Provinces that have at least one member in some Mission field, and the individual number of Priests, Scholastics and Brothers that one would find on the "total"-line of the page, *Socii in Missionibus Degentes.* The last column gives the percentage that the total Province personnel in the Missions bears to the total number of Jesuits in the Province.

For reasons of space, the names of the Missions accredited to each Province are omitted. Here, as in tables A and B, the Latin titles of the Provinces are used for greater ease in recognition.

We must keep in mind in scanning this Table that a good deal of a Province's work may be missionary in character though not being done in a foreign mission field. Some Provinces are here credited with only one or a few missionaries, and three are not listed at all, for they claim none of their members *in Missionibus Degentes.* To judge the missionary effort of a Province without reckoning the missionary nature of its domestic works would be unjust.

The totals of all the Provinces listed here do not add up to the totals given in the *Conspectus.* To mention one source of discrepancy, we note that the *Conspectus* credits the American Assistancy with 32 priests and 14 Scholastics *Inter Negritas Amer. Sept.,*

whereas no American Province has included any of these in their pages, *in Missionibus Degentes.*

TABLE C—TOTAL JESUIT MISSION PERSONNEL OF EACH PROVINCE—1947

Province	Priests	Scholastics	Brothers	Total	Per-cent of the Province in the Missions
Romana	10	—	1	11	3.
Angliae	111	2	18	131	15.3
Aragoniae	120	81	45	246	22.1
Argentinensis	10	1	6	17	3.3
Australiae	1	—	—	1	—
Austriae	33	3	6	42	11.
Baetica	10	1	4	15	2.2
Belgicae Merid.	164	27	12	203	22.2
Belgicae Sept.	205	63	35	303	30.1
Bohemiae	1	—	—	1	—
Brasiliae Centr.	13	13	8	34	10.3
Brasiliae Merid.	1	—	2	3	.7
Californiae	41	6	3	50	8.
Campaniae	149	57	52	258	31.7
Canadae Infer.	69	15	15	98	12.8
Canadae Super.	16	2	8	26	7.5
Castellana	61	3	25	89	6.75
Chicagiensis	70	31	3	104	10.8
Chilensis	1	—	—	1	—
Colombiana	20	1	10	31	6.4
Croatiae	7	—	5	12	5.3
Franciae	118	33	36	187	23.3
Germaniae Infer.	57	11	10	78	12.9
Germaniae Orient.	12	—	2	14	5.1
Germaniae Super.	38	4	14	56	14.1
Hiberniae	32	1	—	33	6.3
Hungariae	26	3	12	41	10.5
Legionensis	58	2	14	74	7.4
Lugdunensis	119	25	47	191	25.
Lusitana	61	44	28	133	30.2
Marylandiae	31	1	—	34	5.5
Mexicana	14	3	9	26	4.9
Missouriana	65	9	21	95	9.
Neapolitana	27	11	4	42	9.5
Neerlandica	100	61	28	189	23.
Neo Aurelianensis	13	6	5	24	5.2

Neo Eboracensis	132	105	19	256	21.
Novae Angliae	89	7	7	99	10.8
Oregoniensis	51	5	13	69	14.3
Poloniae Maj.	3	—	2	5	2.
Poloniae Min.	10	—	8	18	5.1
Sicula	24	3	9	36	8.
Slovakaiae	—	—	2	2	1.
Taurinensis	31	1	2	34	8.
Toletana	12	—	6	18	3.1
Tolosana	239	98	86	423	54.4
Veneto-Mediol	81	71	36	188	24.3

For the Society as a whole, there are 2,712 Priests, 865 Scholastics and 671 Brothers in the Missions for a grand total of 4,248. As was said above, Mission priests are almost 19% of the ordained personnel of the Society; nine and one-third per-cent of our Scholastics and almost 13% of our Brothers belonged to the Missions at the beginning of 1947.

The Mission picture is an ever-changing one of recruiting, rebuilding, expansion and eventual self-sufficiency. This portrait of Jesuit Missions in 1947 will prove, we hope, an apt background against which may be traced the mission history of the coming years of growth and development.

Comments, corrections and other suggestions toward improving the work of these pages will be welcomed by their author.

CATHERINE OF RUSSIA AND THE JESUITS

W. B. Faherty, S.J.

Though Catherine the Great was nominally an Orthodox Christian, she was destined to play an important role in a most unusual event of Catholic Church History,—the saving of the Society of Jesus from complete destruction. While Catholic rulers conspired to destroy the Jesuit Order, Catherine II protected it in Russia, thus making possible its eventual return to the rest of the world.

Just after the middle of the Eighteenth Century the Bourbon courts laid plans to wipe out the Society of Jesus throughout the world. The motives for this attack, and the intricate details of its accomplishment in all countries except Russia, add little to the story of Catherine and the Jesuits.

This one fact is important. Pope Clement XIV did not suppress the Society by a Papal Bull issued publicly at Rome, but by a Brief, which, to gain force, had to be promulgated by the local bishops. Had this Brief "Dominus ac Redemptor" been published at Rome *urbi et orbi* the Jesuits would have been immediately dissolved in every corner of the globe. Since this was not the case they had to await the action of the individual bishops.

A group of Jesuits worked in a part of White Russia which had only the previous year been annexed by Russia in the First Partition of Poland. Now Catherine II forbade the publication of the Brief in this new section of her wide domain, and refused to consider the strong representation of the Nuncio at Warsaw. White Russia was a thin, frail hook on which to hang the fate of the Society of Jesus. But the hook held! 'His Catholic Majesty' of Spain and the 'Most Christian King' of France had exerted every effort to destroy the Order. Catherine II kept it alive in her dominions, as Frederick II did for a time in Prussia.

Undoubtedly many Jesuits have wondered what was

behind this action of Catherine. Was she sincerely interested in the work of the Society of Jesus or did she merely wish to show her complete independence of Rome? An adequate answer to this question requires a survey of the history of the Jesuits in Russian lands against the background of Catherine's philosophy of government.

The Enlightened Despot

Catherine belonged to that group of Eighteenth Century rulers, whom history knows as 'Benevolent' or 'Enlightened Despots.' The true despot was to be the servant of the people, exercising his power solely for their good and recognizing their welfare as his own. In short, the word 'Despot' as applied to an Eighteenth Century king connotes something far different from the modern word 'despot.'

Reform, so needed in those days before the French Revolution, was to come, not by the slow process of gradual enlightenment of all the powerful groups in the state, but by the single sweep of the pen of a wise prince. These reforms in the concrete order were to be: 1) the building of a centralized, bureaucratic, unified state by destroying provincial privileges, 2) the improvement of commerce, 3) the reorganization of taxation, and 4) the passing of humanitarian reform bills.

While tolerant of minority religious groups, the Despots were simultaneously hostile to established churches. Their motive for this hostility was not entirely anti-religious feeling. Dissatisfaction at the power and the conservative policy of churchmen, who opposed their reforms, had its influence. The Society of Jesus, as a result of this policy, was severely attacked in Catholic countries, while it continued in Orthodox Russia and, for a time, in Lutheran Prussia with the good will of the monarchs.

The Jesuits in White Russia

Before a detailed study of Catherine's full policy,

a look at Jesuit history is in order. The first partition in 1772 put under Russian rule the northeastern section of Old Poland, a strip of land about sixty miles wide stretching southeast from present-day Latvia on the right bank of the Duna River as far as the city of Vitebsk, and then southward through the Valley of the Dnieper to a line one hundred miles north of the Ukrainian capital, Kiev.

Two hundred and one Jesuits worked in this area, members of the Provinces of Masovia and Lithuania, of whom ninety-six were priests. They maintained four colleges, one at Polotsk, one at Vitebsk, one at Orscha and one at Dunaburg, two residences and fourteen mission stations.[1]

The Jesuits at Polotsk stayed at their posts while Bishop Towianski of that city and many of his cathedral clergy went to Poland as a protest against Russian rule. The Rector of the College at Polotsk, Stanislaus Czerniewicz, declared his submission to the new regime in his own name and in the name of his brethren, and appealed to Catherine II for recognition of the Jesuits. She responded by revoking the decree of banishment which had been issued against them by Peter the Great in 1719.[2] Showing even greater good will towards the Jesuits in the following year, she refused to allow the Brief of Suppression to be promulgated.

Anticipating such a move on Catherine's part, the Provincial of Masovia, to whose jurisdiction most of White Russia belonged,[3] had informed Czerniewicz that

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[1]There had previously been four Polish Jesuit Provinces; (1) Little Poland, in the southeast, bordering on Hungary; (2) Great Poland, in the west, along the Prussian border; (3) Lithuania, with its chief cities of Vilna, and Dunaburg; (4) Masovia, central Poland, including Warsaw, Minsk and Polotsk. "Catalogue des maisons que possédait L'Assistance de Pologne dans ses quatre provinces en 1772," in Zalenski, *Les Jesuites de la Russie Blanche* (Paris: Letouzey et Ane, 1886), I, 432.

[2]Koch, "Czerniewicz," in *Jesuiten-Lexiconen*, (Paderborn: Bonifacius-Druckerei, 1934), 371.

[3]Harney, S.J., Martin P., *The Jesuits in History*, (New York: America Press, 1941), 349.

he was to be superior of all Jesuits, with the rights and privileges of a Vice-Provincial, should the Empress refuse to allow the promulgation of the Brief.

But still the Jesuits in White Russia did not wish to disobey the administrative will of the Holy Father.[4] After sending a petition to the Empress requesting her to allow the publication of "Dominus ac Redemptor," Czerniewicz journeyed to St. Petersburg to present the petition in person. Catherine flatly rejected his proposal, declaring that it was her wish to employ the Order for the spread of culture throughout the Russian territories. The Fathers were to continue on a 'business-as-usual' basis.[5]

To this private pronouncement, the Empress added an ukase. "It is our supreme will," she wrote, "that the Jesuits live in our Empire, conserve their ancient manner of life, and continue to teach in their colleges." [6] Another ukase followed, restating all the severe penalties that would come upon anyone who tried to introduce the Brief of Suppression into White Russia.

Part of a Wider Program

How did Catherine's policy of protecting the Jesuits accord with individual aspects of her enlightened despotism? The wide outlines of her program—the same as that of all the Despots—has already been discussed. Now a glance at particular facets of her plan will be profitable—her proposals in regard to education, religion and treatment of minorities.

Catherine had considerable interest in *education.* She provided boarding schools for girls, and started cadet corps for boys. The school for daughters of the nobility at the city of Smolna was one of her foundations. She planned national schools in the capital of each province, and intended to found new universities.

[4] "Ms. Hist. Albo-Russae Soc.," quoted in Zalenski, *op. cit.*, I, 265.

[5] *Ibid.*, I, 267-270.

[6] *Ibid.*, I, 271.

But this policy was on the whole a paper policy. It never advanced beyond the mind of the Empress.

Thus her interest in the educational work of the Jesuits was in line with her intentions—intentions which, like so many other parts of her far-sighted program, hardly passed beyond the blue-print stage.

Secondly, what of Catherine's *religious* policy? As a daughter of the Enlightenment she was tolerant of divergent forms of worship. Reasons of state alone determined her conduct in ecclesiastical matters. Among the Kirghiz tribesmen of the steppes, for instance, she actively fostered the Mohammedan religion, which she mistakenly believed to be their native form of worship. She came to an understanding with the Roman Catholic Church in the territories of Old Poland because so many of her new subjects were Catholics.

Here again, then, what Catherine did in regard to the Jesuit Order in White Russia was consistent with her general policy.

Lastly, what is to be said of Catherine's policy toward *minority groups* in her Empire? Her aim was the creation of a centralized Great Russia. The means she decided upon was not to be forcible repression of foreign nationalities but the welding of these diverse peoples into the Russia of her dream by winning them over through good government. She wanted to consult their needs as far as this was consistent with her goal. Thus she gave special privileges to German settlers whom she had invited to take up lands along the Volga.

Now to White Russia. The people needed the Jesuit Fathers to teach in the schools. Catherine protected them so that they could teach. Here again, we see a small picture that is typical of the entire policy of Catherine.

Protection Plus

To take up again the thread of Jesuit history, the status of the Fathers was still uncertain, even with

Catherine's protection. Continuance or eventual destruction lay in the answer to one question. Could the Jesuits open a novitiate and receive new candidates? Their numbers were diminishing because of death and defections.

Fortunately for the Fathers, the Governor-General, Count Zachary Chernuisheff, left St. Petersburg in the summer of 1776 on a tour of the Province of White Russia. While in Polotsk he assisted at the distribution of the prizes at the conclusion of the college term. Pleased with the progress of the students and with the cordiality he had been shown, Chernuisheff was profuse in his expressions of commendation and gratitude.

Vice-Provincial Czerniewicz took advantage of this opportunity to point out that the educational system in vogue at Polotsk was that which the Jesuits had employed throughout Europe, a system which demanded great devotion to duty on the part of the thinning ranks of teachers. Unless a novitiate could be opened, the Vice-Provincial pointed out, no successors could be trained for those who were forced to retire.[7]

Chernuisheff agreed to take the matter up with Catherine II. This he did shortly after his return to the capital, and the Empress promised her help. In the meantime, during the autumn of the same year, 1776, Archbishop Siestrzencewicz of Mogilev conferred the priesthood on twenty Jesuit Scholastics.

Shortly after, a letter arrived from the Papal Nuncio at Warsaw instructing the Archbishop of Mogilev not to ordain the Jesuits and to forbid the Fathers spiritual employment. When the matter was carried to Rome by Catherine's representatives, Cardinal Pallavicini, the Papal Secretary of State, overruled the Nuncio. In 1778 the Archbishop of Mogilev received from Pius VI, the successor of Clement XIV, complete powers over religious orders in White Russia.[8]

[7] *Ibid.*, I, 307.
[8] *Ibid.*, I, 457

Now Catherine kept her promise. She urged the Archbishop to use his new powers and grant permission to the Jesuits to open a novitiate at Polotsk.[9] Such an institution was opened on February 2, 1780.[10]

In May of the same year the Empress visited her "recovered province," in the company of Chernuisheff and the inseparable Potemkin. She arrived in Polotsk on May 30th. Desiring to assist at a Catholic ceremony, she visited the Jesuit College and boarding school. Her next stop was Mogilev, where, despite the heavy demands of pageantry and banqueting, the Empress still found time to receive the Jesuit Fathers, as she had done at Polotsk.

On June 25, 1782, two years later, the Empress issued an ukase permitting the Jesuits to gather for the election of a vicar-general. At this congregation Czerniewicz was chosen for the post. In October he set out for St. Petersburg, where Potemkin presented him to the Empress. "I have defended you so far," she said. "I will not cease to defend you." [11]

The news of these events was not received placidly by the Bourbon courts. Angry protests to the Papal Secretary of State caused him to demand the dissolution of the novitiate. He ordered the Nuncio at Warsaw to carry this out. Here again Catherine stepped in as champion of the Jesuits and saved the day. Not only did she refuse to comply with the Nuncio's request, but she sent an agent to Rome to obtain from Pius VI an official sanction of all that had occurred among the Jesuits in her dominions.

The Pope was in a beleaguered position. But he managed to find a way out, by giving a word-of-mouth "Approbo" to Catherine's representative, and then issuing a declaration to the effect that he had not revoked the Brief of Suppression. The Bourbon

[9] *Ibid.*, I, 432, 435. Previous to the suppression the novitiates of the Province of Masovia were at Lomza and Nieswica, neither of which was in White Russia. The Lithuanian Novitiate was at Vilna.

[10] *Ibid.*, I, 329.

[11] *Ibid.*, I, 379.

courts were satisfied. In the Providence of God Catherine II had saved the Society of Jesus from total destruction.

Conclusion

This protection of the Jesuits by Catherine II which saved the Order from complete destruction may seem a strange accident of history. But as far as the Empress was concerned it was not accidental. Rather it was perfectly consistent with her enlightened despotic policy as it showed itself in her blue-prints for education, religion and the treatment of minority groups within her far-flung empire.

THE MANILA OBSERVATORY

W. C. Repetti, S.J.

(*Continued from last issue*)

Doberck flatly refused to give a newspaper any technical notes of the typhoon unless a promise was given that the Manila Observatory should not be mentioned in the same publication. (In this matter, again, we speak from personal knowledge.) It was explained to the *gnadiger Herr* that an account of the typhoon and the loss of the steamer would be incomplete without the warnings which preceded it; but Doberck was absolutely implacable, and spluttered in furious broken English; "If you vant some Manila Jesuit information mit my artickel, it cannot was," or words to that effect, and so the account of the *Bokhara* typhoon had to appear without the valuable scientific notes of the Director of the Hong Kong Observatory.

We also know, from our personal experience, that Doberck has displayed bitter hatred, or jealously, or animosity, or whatever it may be called, against the Manila Observatory ever since he has been in the East. He has protested against the Hong Kong newspapers publishing the Manila warnings, furnished by the Spanish consul in Hong Kong, side by side with his own warnings for which he is paid by the Hong Kong government to supply to the public. He has expressed a wish to discontinue supplying any such wicked newspaper, and he has said naughty words in German when he was compelled as a public servant to continue serving the public impartially.

We believe his animus against the Manila Observatory proceeds partly from religious bigotry, he being one of the rabid intolerant Protestants who can see nothing good in anything Roman Catholic. We can speak in this matter without bias because we have no leaning towards Rome. If we had any feeling in the matter at all, it would be rather a

feeling of distrust towards priests of all kinds,—Roman Catholic, Protestant, Buddhist, or Mahometan, and perhaps Jesuits more especially. But without going into that question, it is sufficient that we have no special love for the priests, and have no object to serve in praising their work.

We find that the work of the Manila Observatory has been uniformly good, and we would be compelled to say the same whoever might be in charge of the observatory, if they did as well. If Judas Iscariot or Beelzebub and his imps were doing work which was good and useful in itself, it would be only fair to say that such work was good and useful. If we can go further and say that we think very highly of the Fathers themselves, that is our own personal opinion and nothing to the point; but the work which they are doing is undoubtedly good, and the work which Doberck has done in procuring this snub for them is undoubtedly bad. It is malicious, spiteful, utterly unjustifiable, and the Herr himself is absolutely untruthful in all his statements with reference to this Observatory.

This is not solely our view. Admiral Dewey is a man who should know something about observatory work and his judgment should be worth a good deal. This is what he says:—

FLAGSHIP OLYMPIA

Cavite, November 2, 1898.

To the Rev. J. Algue.
Director, Manila Observatory.

Dear Sir:

Rear-Admiral Dewey desires me to thank you for your courtesy in giving him such complete information concerning your typhoon predictions, which he has in every case found to be correct.

(Signed) Flag-Secretary."

From another letter to the Director of the Observatory of Manila, dated, Flag-ship Olympia, February 2, 1899, we take the following extract:

"I trust that the United States Government will make the necessary provisions for the continuance of the institution which you conduct in such an able manner, and which has proved itself to be so great a benefit to maritime interests in this part of the world.

Very truly yours,

George Dewey
Rear-Admiral, U.S. Navy."

Finally, in another letter, addressed by order of Admiral Dewey to the Director of the Manila Observatory, and dated Manila, March 5, 1899, after having been made acquainted with the supression of these telegraphed warnings to China ports, we find;

"The Admiral desires me to say further that he has no doubt that steps will be taken to ensure to you the appreciation to which your valuable work in saving lives and property entitles you.

(Signed) Flag-Secretary."

The people who conduct the Observatory are well trained and have high qualifications, and are well spoken of in scientific publications. "By their works ye shall know them." Nobody (except Doberck) has ever accused the Manila Observatory of incompetence; certainly none of the seafaring people who depend so much on storm warnings; whereas the Hong Kong Observatory is constantly assailed by the press, the public, and the unanimous voice of the shipping community in the China Sea.

The only notable storm which has struck Hong Kong from the northwest (instead of southeast according to rule) was of course not signalled from Manila, because it never came here; it was not announced by Doberck, because he had not received warning from these Manila incompetents whom he despises. He notified, at 4:00 P.M., 10 December, 1891, "Gradients easy for N.E. winds, fine weather," and at 10:00 P.M. there was a hurricane which sank the British gunboat *Tweed* at her moorings, wrecked the sailing ship *Aron*, collided the steam-

ers *Fushun* and *Bisagno,* beaching both of them, and covered the Praya several feet deep with the wreckage of hundreds of junks. A word of warning sends all the junks into sheltered spots, and puts steamers on the look-out, with banked fires and doubled cables; but Doberck, busy nursing his hate of Manila, uttered no warning. This is the person who criticizes the most celebrated observatory east of Calcutta. We know from his own lips that he prefers to get meteorological data from the Eastern Extension Telegraph Company's stations, rather than from the Jesuit Fathers' stations, though he knows that the Telegraph Company's young men are not trained nor qualified in meteorology, have only ordinary thermometers such as those used in bathing the baby, no anemometer, no rain gauge, no special interest in anything outside of their cable work; while the Jesuit Fathers make meteorology their life-work and possess a wonderful collection of costly instruments, such as Doberck probably never saw. He is generally regarded in Hong Kong as a chronic blunderer, slow and incompetent, who amuses himself like a child, hauling up and down on a signal-pole first a red ball, or a black one, then perhaps a blue drum or a tin trumpet, and when a typhoon has come and is ravaging the colony he fires a signal-gun to let people know. By the time two or three ships have gone to the bottom of the harbor, he fires two guns, indicating "that bad weather may be expected soon."

It would be funny, if it were not serious. To people who are not affected one way or the other, his antics are genuinely amusing. To the Washington Bureau of Agriculture, which is the power that moves in this matter, it is utterly immaterial whether the Rev. José Algue sends weather notes by cable to the Spanish consuls abroad, or not. To the shipping and mercantile communities in the Orient, to everyone who travels on the sea or has friends there, it is a matter of life or death. Life and death may hang in the balance, may turn on a shake of the

barometer. The China Sea has a fearful fame, the fame of being the deadliest stretch of water in the world, and all who know the China Sea, know and value the Manila Observatory."

The *Hong Kong Telegraph*, the *Daily Press* and the *China Mail* took up the defense of the Manila Observatory with a vigor similar to that of the Manila press. They severely criticized Doberck, called on the Governor to disabuse the American government on Doberck's charge and styled the suspension of typhoon warnings a *public misfortune* for the colony, and they called on the Governor to take action. This storm of protest against Doberck brought quick results, as may be seen from the following letter addressed to Father Algue.

"Manila, P. I.
April 3, 1899.

Father José Algue, Director of the Manila Observatory.
Manila, P. I.

Reverend Sir:—

The Military Governor directs me to inform you that the following letter has been received referring to the prohibition enjoined upon you in the communication from the office of the Provost Marshal, February 27, 1899, not to send typhoon warnings to Hong Kong.

'Colonial Secretary's Office.
Hong Kong, 28 March, 1899.

Sir:—It having been brought to the attention of this government that in consequence of a request made by the Director of the Hong Kong Observatory to the Chief of the Weather Bureau, United States of America, His Excellency, the Military Governor in the Philippines, has ordered the discontinuance of the transmission of typhoon warnings from the Manila Observatory to Hong Kong, I am directed to state that the request of the Director of the Ob-

servatory in this Colony was unauthorized by this Government and that the mercantile community has intimated through the local Chamber of Commerce their appreciation of the telegraphic warnings conveyed by the Manila Observatory and the extreme regret with which they would view their discontinuance.

Under the circumstances I hope that the order for the discontinuance of meteorological intimations may be rescinded.

I have the honor to be,

Your obedient servant,

(Sgd.) J. H. Stewart Lockhart
Colonial Secretary'

To the Secretary of the
Military Governor in the Philippines.

The Military Governor desires me to say that it gives him pleasure to remove the cited prohibition, and directs that you send out the typhoon warnings so much desired in Hong Kong as formerly and prior to February 27 last.

Very respectfully,

E. Otis
Major and Inspector General, U.S.V. Secretary."

Father Algue then sent the following letter for publication in the *Manila Times*;

"The Manila Observatory very gratefully acknowledges the justice done to this institution by the Chamber of Commerce of Hong Kong, the press and many conspicuous residents of Manila. The generous action taken by the Colony of Hong Kong and by the press and the mercantile community of Manila will be remembered with gratitude, and in the impossibility of writing separately to all those who have favored us with their testimonials, we wish to convey to everyone of them, through your valuable paper, our warmest thanks.

We do not like to extol our own ability, nor do we pretend to magnify our own work; but notwithstanding this, we trust that the Manila Observatory will prove itself to be in the future as useful and beneficial to the Colony of Hong Kong and to the Philippine Islands as it has been up to the present.

I remain, etc.,

Yours very sincerely,

José Algue, S.J.
Director of the Manila Observatory."

The circular of March seventh brought favorable replies and comments from newspapers, consuls, port captains, naval officers of various nationalities and business houses in the Far East and Manila that fill fifty pages of a special publication which the Observatory issued as a record of the case.

Developments in 1899 and 1900

On September 4, 1899, an order was received from Washington that the Standard Time of the Philippines would be that of 120th meridian east of Greenwich, and on September 6 the Time Ball was dropped for the first time at noon of the new time. This service was continued until March, 1933, although in later years its utility became less and less through the increase of radio communication.

During the year 1899 the Schurman Commission came to the Philippines to study the situation and recommend a form of government suitable for the country. The Commission was created by order of President McKinley, January 20, 1899, and its personnel comprised Jacob B. Schurman, Rear-Admiral George Dewey, Major-General Elwell S. Otis, Charles Denby and Dean C. Worcester. The two last-named members of this Commission were especially impressed by the Observatory and its work, and they suggested to Father Algue that he draw up a plan of organization to be presented to the President of the United

States, and, if necessary, to Congress. They also intimated that it might be advisable for Father Algue to go to Washington and when Father Superior approved of the idea, but raised the difficulty of expense, the Commissioners were of the opinion that the government might take care of that. An additional reason for expecting government assistance was the desire of the Commissioners to avail themselves of the work done by the Jesuits and eventually published in two volumes, *El Archipielago Filipino,* together with an atlas, constituting an exhaustive treatise on the Philippines.

After the Schurman Commission returned to Washington, Father Algue was summoned by cablegram on December 10, 1899. He sailed on December 28, with Father Clos to assist him in editing the *El Archipielago Filipino,* which was published by the Government Printing Office and was reproduced as Parts III and IV of the Report of the Schurman Commission.

The absence of Fathers Algue and Clos necessitated leaving Father Doyle in charge of the Observatory and this, together with some subordinate changes, were approved by the Provost Marshal on January 22, 1900.

In March, 1900, a new Commission was appointed, with the Hon. Wm. H. Taft as president, to set up a Civil Administration in the Philippines, and Dean Worcester, a loyal friend of the Observatory, was appointed Secretary of the Interior of this new governing body. He introduced Father Algue to President McKinley and then to the Hon. Willis Moore, Secretary of Agriculture, who advised Father Algue to outline a meteorological service, with the Manila Observatory as the Central Office, along the lines of the meteorological service of the United States. This was done. Secretary Moore gave his approval on March 26, and when the Philippine Commission established its rule in the Islands the meteorological service, as outlined by Father Algue, was approved on May 22, 1901.

Father Algue had already been invited to attend the Meteorological Congress to be held in Paris in September, 1900, in connection with the Universal Exposition

of that year. With the printing of the *El Archipielago Filipino* under way, and with the plan of the meteorological service finished, he found himself free to go to Paris and there he met two former Observatory men, Fathers Cicera and Saderra Masó.

Father Cicera was the founder of the famous astrophysical observatory of the Ebro at Tortosa, Spain.

During the Congress Father Algue presented Father Coronas' work in *Seismic Activity in 1897*, and announced his own *Barocyclonometer*. On January 27, 1901, Fathers Algue and Clos arrived in Manila on the transport *Hancock*.

Reorganization Under The Civil Government and Changes in Personnel

The Second Philippine Commission arrived in Manila on June 3, 1900, and began to govern on September 1, 1900. It was composed of Wm. H. Taft, president; Prof. Dean C. Worcester, Mr. Luke E. Wright, Mr. Henry C. Ide, Mr. Bernard Moses, and three Filipinos, Mr. Pardo de Tavera, Mr. Benito Legarda and Mr. José Luzuriaga.

The Official status of the Manila Observatory as the Weather Bureau, or the Central Office of the Meteorological Service, was confirmed by law on May 22, 1901, with the following staff: Father José Algue, Director; Fathers John Doyle, Baltasar Ferrer and José Clos, Assistant Directors; and Father Marcial Solá, Secretary. The salaries authorized for the three grades were 5000, 3600 and 2800 pesos, respectively.

The first work which had to be undertaken in the new service was the establishment of secondary stations throughout the Islands. As soon as the new equipment was received from the States this work was carried out by various staff members during the latter half of 1901. Father Ferrer set up stations in Cebu, northeast Mindanao and Leyte; Father Solá covered northern Luzon; and Fathers Saderra Mata and Solá went through southeastern Luzon and the island of Panay.

With the completion of a network of stations throughout the Islands, the Observatory next turned its attention to the question of simplification and exchange of reports with the observatories of the Far East. After the replacement of Doberck in the Hong Kong Observatory in 1906 the best of relations existed between the observatory of that place and Manila, but there is good reason to believe that the Hong Kong Observatory was never fully able to live down, in the minds of the shipping world, the reputation established by Doberck. The interchange of reports constituted a notable piece of cooperation between so many nationalities; the English in Hong Kong; the French in Indo-China and Shanghai; the Japanese in Formosa, Japan and Korea; the Chinese; and the Russians in Vladivostok until World War I.

The staff which commenced the operation of the Observatory under the new law of May 22, 1901, soon underwent a number of changes due to the arrival of English speaking workers and to other causes. On June 15, 1901, Father Saderra Mata succeeded Father Clos, and on September 1, Father Saderra Masó returned to Manila and replaced Father Doyle. Father Saderra Masó's appointment was not made officially until Febrauary 25, 1902, when Father Doyle's leave of absence expired, and it was to take effect as of November 20, 1901. Father Doyle was the son of an English Army officer who had been stationed in Hong Kong.

On October 17, 1901, Father William H. Stanton, then a scholastic, arrived from St. Louis University and was the first American Jesuit in the Philippines. He worked in the Observatory while continuing his theological studies privately and was ordained to the priesthood on August 10, 1902, celebrated his first mass in the church of St. Ignatius on August 15, and on November 19 succeeded Father Saderra Mata.

November 3, 1901, was a significant day for the Spanish Fathers on the Observatory staff, for on that

day they were informed by the Spanish government that those who remained in the service of the Weather Bureau would lose their Spanish citizenship.

On September 17, 1902, Father Robert E. Brown, then a scholastic, arrived from the Province of England and remained until June 1, 1906, when he returned to England to continue his studies. The next newcomer was Father George Zwack, of the Jesuit Mission of Buffalo, U. S., arriving in Manila on November 30, 1902, on the transport *Logan*. On October 9, 1903, Father Solá resigned, was succeeded by Father Zwack and the latter sailed on November 14, 1908, on the transport *Thomas* for the United States and thence to Holland and Spain to recuperate his health. He returned to Manila on May 7, 1909, and took his final departure on March 25, 1913.

Preparations for the Louisiana Purchase Exposition in St. Louis in 1904 were now under way and Father Algue had to leave Manila for the States on November 20, 1903, and during his absence Father Saderra Masó was Acting Director. During his stay in St. Louis, Father Algue was the guest of St. Louis University. On August 2, 1904, Father Algue returned and brought Father James McGreary of the Province of Missouri, but the latter remained only two years.

While Father Algue was in the States Father Ferrer resigned on March 2, 1904, and was succeeded by Father Saderra Mata who had been in Spain for his health. On August 21, 1906, Father Juan Comellas, who had studied at Georgetown University under Father Hagen, arrived to take over the astronomical work and continued in this position for twenty years. On March 8, 1907, Father José Coronas, who had been attached to the Observatory during the Spanish regime, returned from St. Louis University and took up the meteorological work, a task at which he continued without interruption for twenty-four years.

The Magnetic and Seismic Sections After 1901

Personnel and Changes

We must not lose sight of the fact that during all the events and changes which have been narrated the routine work of seismology, terrestrial magnetism, meteorology and time service continued without interruption. These daily routine observations are the essential work of such an institution, but they do not make interesting history; the unusual incidents related to them break the monotony.

During May, June and July of 1902 Father Saderra Masó and Mr. Cesareo Dulueña, a Filipino assistant, were in Mindanao for the purpose of establishing new meteorological stations and repeating many of the magnetic measurements made by Father Juan in 1888 and by Father Cirera in 1892. New meteorological stations were opened at Cotabato, Jolo and Butuan, and magnetic observations were made by Mr. Dulueña at Zamboanga, Jolo, Cotabato, Sarangani, Davao, Mati, Surigao, Butuan and Mambajao. The results were published in the Monthly Bulletin of October, 1902.

The routine work of the Magnetic Section in Manila came to a forced end in 1904 when the installation of the electric street railway system set up magnetic disturbances which rendered the station useless. An isolated location in the country had to be found and attention was first turned to Baguio, but tests proved this to be unsatisfactory, and finally a site was found a little to the north of the town of Antipolo, sixteen miles by road from Manila, with an elevation of 710 feet above sea level. About seven acres of land were acquired and four buildings erected; a stone building, 33 x 16 x 13 feet, for the variometers; a small stone structure for absolute measurements; a bamboo house for the caretaker; and a wood and *sawazi* buiding of six rooms and kitchen for general use. An artesian well was drilled.

Observations were begun in 1910 and continued uninterruptedly until 1941. In 1912 the non-magnetic

ship *Carnegie,* of the Carnegie Institution of Washington, visited Manila in the course of its world cruise and comparative observations were made with the instruments of Antipolo. Special observations were made during some eclipses, but the results did not warrant their continuation. The Manila Office of the United States Coast & Geodetic Survey made use of the Antipolo observatory for comparative tests of its instruments after each field trip in the Philippines. With the exception of an Earth Inductor, acquired in 1930, no new magnetic instruments were purchased after the inception of the work in 1888 and hence Antipolo fell below the standard of other observatories founded in recent years.

We believe that the Manila magnetic observatory is unique in the fact that all of the absolute measurements, the reduction of observations and calibrations were made by the same assistant, Mr. Cesareo Dulueña, from 1891 to 1941, a period of fifty years.

Father Miguel Saderra Masó, who had been attached to the Observatory during the Spanish regime, took over the Seismic and Magnetic Sections in 1901 and remained in that position until 1928; while on leave of absence, April 25 to June 23, 1908, he visited the observatories of Hong Kong, Zikawei in Shanghai, and Tokyo. In December, 1928, he became Assistant Director of the Observatory and in 1932 was forced by ill health to resign, having spent thirty-seven years in the Observatory.

In December, 1928, the post of Chief of the Seismic and Magnetic Sections was assumed by Father W. C. Repetti of the Maryland Province of the Society of Jesus. He had done seismic work in Buffalo and Fordham University and his doctorate work in seismology at St. Louis University under Father James B. Macelwane, S.J. He remained in charge of the Section until the Japanese occupation in 1942.

After 1888 no seismic instruments were acquired by the Observatory until February, 1901, when a *vertical microseismograph* was received from the Saegmuller

Company of Washington, D. C. At the same time a *geodynamic level* was constructed and the two instruments were mounted on the pier of the equatorial telescope. It may be assumed that their purpose was to ascertain movements of the pier, but they operated only three or four months, and in 1930 nothing remained of the *microseismograph* except the recording drum and no one in the Observatory had any knowledge of the *geodynamic level.*

In February, 1902, the Seismic Section acquired a three-component Vicentini seismograph and this functioned until June, 1912, when it was transferred to Ambulong at Lake Taal. It was replaced in the Manila Observatory by a second Vicentini, of an improved type, which operated until May, 1930, and in November of that year was moved to Baguio.

Near the close of 1906 two horizontal pendulums, approximately of the Omori type, were constructed in the Observatory shop and began to record in 1907. In 1932 they were thoroughly overhauled and modified, their twenty-kilogram masses being replaced by 115-kilogram masses which were brought from Baguio. The value of the records was greatly enhanced by these modifications.

In 1910 a 1,000-kilogram Wiechert Inverted Pendulum was purchased and it began to function at the beginning of 1911. An attempt was made to operate it in the kiosk which had served until 1904 for absolute magnetic measurements, but the daily range of temperature made this location useless. The instrument was transferred to the ground floor of the astronomical building in 1913 and remained there until the destruction of the Observatory. A further instrumental advance was desired and a sum of money was sent to Europe as the first payment for a Galitzin seismometer, but the outbreak of World War I put an end to the transaction and the money was lost.

In March, 1930, a complete set of Galitzin-Wilip seismometers was put into operation and gave good results. No further improvements were attempted be-

cause the geological structure of Manila is unfavorable for sensitive instruments; the Galitzin-Wilips could not be operated at their highest efficiency for this reason.

A pendulum of the Hengler type was constructed in 1936 for observations of tilt, but the influence of the buildings rendered the work useless.

The Manila Observatory was able to install and operate a number of secondary seismic stations. In 1909 a subsidiary observatory was opened at Mt. Mirador, Baguio, about 4,900 feet above sea level and the seismic equipment consisted of a Vicentini three-component seismograph which had been used at the St. Louis Centennial Exposition in 1904, and a pair of Horizontal pendulums which had been constructed in Manila. In 1930 the Vicentini was replaced by another from Manila, and in 1931 a Wiechert 200-kilogram Inverted Pendulum replaced the Horizontals.

Subsequent to the eruption of Taal volcano, about forty-five miles south of Manila, a station was erected at Ambulong, on the north shore of Lake Taal, and equipped with meteorological and seismic instruments. The latter were the Vicentini which had been in Manila since 1902 and an Agemone three-component seismograph. In 1914, Father Saderra Masó installed a 200-kilogram Wiechert Inverted Pendulum in the Governor's palace at Agaña, Guam, at the request of the U. S. Navy Department, when the fortification of Guam was being considered, and in 1915 a similar instrument was placed at Butuan, on the north coast of Mindanao. Following a recommendation by Prof. Bailey Willis, that a number of stations be established around Taal volcano, a small meteorological-seismic observatory was opened in 1939 at Tagaytay Ridge, 2,200 feet above sea level, overlooking Lake Taal and the volcano. A 200-kilogram Weichert Inverted Pendulum was installed. The stations in Luzon were inspected frequently. Butuan in 1924, 1930 and 1936, and Guam in June, 1932. All of these secondary stations,

except Ambulong, were destroyed in the war with Japan.

By an Executive Order of Governor-General Wood, February 6, 1924, an Earthquake Committee was appointed to recommend measures to be adopted to meet possible catastrophes, such as the destruction of Yokohama and Tokyo in 1923. Fathers Algue and Saderra Masó were appointed Chairman and Secretary, respectively, of this Board, and in August, 1924, Father Selga became Chairman in succession to Father Algue who was preparing to return to Spain. After a number of meetings and lectures the Board quietly passed out of existence, with no practical results. On September 15, 1937, stirred by the strong earthquake of August of that year, an Earthquake Board was appointed by President Quezon to draw up a set of building regulations to ensure public safety, and Father Miguel Selga, Director of the Observatory, was made a member of the Board. After a number of meetings, this Board followed the path of its predecessor.

The Astronomical Section After 1901

On July 11, 1905, Father Algue sailed for Spain to observe a total eclipse of the sun on August 30, and he joined a Spanish party which established itself at Palma de Mallorca, in the path of totality. He then went on to Innsbruck, Austria, to attend a Meterological Congress in September of that year, and, at the request of Father Froc, he also represented the Zikawei Observatory of Shanghai. He returned to Manila on December 14.

We have already mentioned that Father Juan Comellas took up the astronomical work of the Observatory in 1906, but he did not adopt any formal program of work, devoting practically all of his efforts to the time service. Up to the end of 1913 star transits were observed with a Dondlon telescope, eighty centimeters focal length, mounted between two vertical circles of sixty-one centimeters diameter. At the end of 1913 a Repsold Broken Transit telescope, having an objective

of 7.5 centimeters, impersonal micrometer and other refinements, was installed. Clocks were purchased at various times; an Isaac (London) for sidereal time, a Ducretet (Paris) for standard time, and two Rieflers, one for civil and the other for sidereal time.

Father Selga, early in his career, had been designated by Superiors to work in the Manila Observatory and after his theological studies at Woodstock College, Maryland, devoted himself to astronomical work at Harvard University and in the Lowell and Lick Observatories. Unfortunately, the exigencies of World War I forced the English Provincial to recall Father Brown, who left Manila on August 4, 1915; Father Selga was obliged to discontinue his work in the States and he arrived in Manila on October 1, 1915. He did some work on binaries and radial velocity, but much of his time was taken up with secretarial activity.

Father Charles E. Depperman of the New York Province of the Society of Jesus obtained his Doctor's degree in Physics at Johns Hopkins University, spent some time at the University of California, Lick Observatory and the United States Weather Bureau in Washington, and arrived in Manila in September, 1926. This was shortly before the World Longitude Tests of that year, and he hurriedly prepared radio equipment to enter into this work and thus make a new determination of the longitude of the Manila Observatory. He followed this in January, 1927, with a new determination of the latitude. With the completion of these determinations, he devoted himself to improvements in the Time Service and part of this task included the installation, in February, 1930, of a Shortt Synchronome clock with a free pendulum, and some changes in the Repsold transit. The accuracy which was obtained, less than one-tenth second error, put the Manila time signals into the *First Order* grade under the classification of the United States Hydrographic Office of the U. S. Navy.

The year 1929 offered the Philippines the ever interesting phenomenon of a total solar eclipse. Father

Selga organized a party, based in Iloilo, Panay, for the observation of totality, and Father Depperman worked at Sogod, on the east coast of Cebu, in conjunction with the Bergedorf Observatory party from Hamburg, Germany. A compound lens, ordered from Germany by Father Depperman, did not arrive in time for testing, and it was not until after the eclipse that he discovered that the component lenses had been incorrectly joined. This, together with a slightly hazy sky, prevented him from obtaining satisfactory photographs. Atmospheric electricity and sky polarization observation were made.

In 1927 Father Depperman also initiated a series of observations of atmospheric electricity, and next commenced a program of variable star observations and continued these activities until December, 1931, when the resignation of Father Coronas necessitated a shift of personnel. Father Depperman was succeeded by Father Heyden, then a Scholastic and now in the Georgetown University Observatory, who was then teaching Physics in the Ateneo de Manila. He maintained the Time Service at the high standard set by Father Depperman and continued the mechanical improvements which he had initiated in connection with the dome. Father Heyden's incumbency was necessarily short because he had to return to the States to complete his studies. He was succeeded on July 20, 1934, by Father Edmund J. Nuttall who had worked at Georgetown University and the U.S. Naval Observatory in Washington. His chief work was the maintenance of the Time Service and through the assistance of Father Heyden in the States a specially designed Chronometer and high grade radio equipment were added. He also made some very helpful improvements in the operation of the dome.

During October and November, 1933, Father Heyden had received the radio signals for another determination of longitude and these were worked out and published by Father Nutall. Another work carried on from the beginning by the astronomical staff was the cal-

culation of eclipses of sun and moon, and the preparation of astronomical data for the public and interested parties. In the early part of 1934 extensive repairs were found to be needed in the astronomical building and one item was the substitution of fabricated steel columns and concrete wall for the wooden columns and brick wall supporting the dome.

Entomology

In consequence of the meteorological service of the Philippines being modeled on that of the United States, the Manila Observatory was obliged to publish crop service reports in its Monthly Bulletins from 1902 until the end of 1907; thereafter they were published by another entity of the Department of Agriculture.

Closely allied to this service was a series of entomological notes on the insects affecting Philippine crops, by Father Stanton. When he left the Islands this entomological work was continued by Father Brown who, in the course of his work, discovered a genus and eleven species of Hymenoptera which he sent to the Smithsonian Institute of Washington. As they were new to science, the genus and one species were named after the discoverer, to wit:

Brownius Armatus, new genus and species.
Closterocerus Brownii, new species.

The others were:

Ooencyrtus Papilionis, new species.
Hexamerocera Philippinensis, new species.
Diapria Philippinensis, new species.
Apterencyrtus Pulchricornis, new species.
Tetrostichoides Manilensis, new species.
Aclisis Pleuralis, new species.
Hecabolus Rubrecinctus, new species.
Hecabolus Ruficeps, new species.
Idolothrips Tibialis, new species.
Stilbum Splendidum new to the Philippines.

The Meteorological Section After 1901

A very important contribution to public service had

been Father Faura's aneroid typhoon barometer, having its face marked off in divisions indicative of the weather to be expected. By the year 1905 it was noticed that many inferior imitations were appearing on the market, and to safeguard the reputation of the Observatory Father Saderra Mata made changes in the legend and gave the exclusive rights to one reputable firm in Manila.

Another instrument which achieved even greater fame for the Observatory was the barocycolonometer brought out by Father Algue in the latter part of 1897. We can see the germs of the device in the writings and drawings of Father Viñes of the Belén Observatory in Havana, Cuba, and Father Algue's instrument is an improvement and adaptation to conditions in the Philippines. It did not come fully before the public until the beginning of the century when peaceful conditions gave an impetus to trade in the Philippines. The purpose of the barocycolonometer is, or rather *was,* to enable a mariner to determine the distance and direction of motion of a typhoon center more accurately than he could with an ordinary barometer and his personal experience. The instrument consisted of an aneroid barometer, with an adjustable scale and legend indicating typhoon data, and a wind indicator showing wind directions in a typhoon. Barometer readings, after adjustment, and readings by a set of moveable needles gave the results desired. It very quickly became popular with mariners and all interisland boats were equipped with it, and many European and American ships adopted it. In later years when radio communication was applied to ships the position of typhoons could be obtained directly from observatories and the barocyclonometer lost its value. The writer has seen them still being carried on ships whose officers did not have any knowledge of its use.

(*to be continued*)

CHRONICLE OF THE AMERICAN ASSISTANCY FOR 1947

Jan. 8—Father Francis Dillon celebrated his diamond jubilee in the Society at Gonzaga University, Spokane, Washington. He died there later in the year on Oct. 5.

Jan. 15—Father Joseph A. Murphy, former Provincial of the Maryland-New York Province and Professor of Psychology for many years, was read in as Rector of Fordham University. Father Robert I. Gannon continues as President of the University.

Jan. 27—Father John A. Dalgitty became Rector of the Novitiate at Sheridan, Oregon. He had been assistant principal at Bellarmine High School, Tacoma, Washington.

Feb. 2—Father David Nugent was announced as Provincial of the Maryland Province. After ten years as Professor of Theology, Father Nugent was Rector of Woodstock College from 1939 to 1945.

Feb. 3—Official opening of Campion Hall in Portland, Oregon, as the new residence of Father Provincial and the Curia of the Oregon Province.

Feb. 5—Father Leo T. Eckstein became Rector of Bellarmine High School, Tacoma, Washington. He had been Minister of the Residence in Portland.

Feb. 20—Father David Nugent, Provincial of the Maryland Province, announced that, by a letter of Father General, some portions of the Missions of Ranchi and Calcutta had been assigned to the Maryland Province, to be known as the Mission of Jamshedpur, India.

Feb. 25—Father William F. Clark, of the New York Province, died at Fordham at the age of 90 and in his 72nd year in the Society.

March 20—Father David McCauley was read in as Rector of Auriesville Tertianship and Priests' Retreat House. He recently retired from the post of Regent

and Dean of the Medical School of Georgetown University.

March 26—Father William Schlaerth was announced as the first Rector of Le Moyne College. He had been Professor of History in the Graduate School of Fordham University.

May 14—Father William F. Masterson, Director of the Jesuit Seminary Fund of the New York Province and of the Jesuit Philippine Bureau, was appointed Rector of the Ateneo de Manila, P. I. In the Islands, Father Denis Lynch took up the post of Rector in addition to being Master of Novices at Novaliches.

May 25—Father John J. Smith became Rector of St. Robert's Hall, Pomfret Centre, Conn., the Tertianship of the New England Province. Previously, he had been Socius to the Provincial and Superior of Keyser Island residence, after twelve years as Master of Novices.

June 13—Father Dennis Tobin was appointed Rector of St. George College, Winchester Park, Jamaica. Thus, Father General approved the separation of the office of Superior of the Mission from that of Rector of the College and from that of pastor of the Cathedral parish.

June 10—Father Raphael McCarthy, formerly Rector of Marquette University, and Professor of Psychology there and at other colleges of the Missouri Province, was read in as Rector of Regis College, Denver, Colorado.

June 22—On the occasion of the canonization of Saints John De Britto and Bernardine Realino, Father General wrote a letter to the whole Society "Concerning Our Ministries."

June 23—The opening of a new laymen's retreat house of the Society at Azusa, California, was announced. The first retreat was given by Father Zacheus Maher, beginning on Friday, July 10th.

June 26—Father Francis X. Talbot, a former Editor of *America,* became Rector of Loyola College, Baltimore, Maryland.

June 26—At Poughkeepsie, N. Y., Father John A. Hughes assumed the office of Rector of the Novitiate, after being for some time Secretary and then Socius to the Provincial of the New York Province.

July 2—Father Oliver M. Semmes, of the New Orleans Province, celebrated his diamond jubilee in the Society at Kingston, Jamaica.

July 2—Father John J. McMahon undertook the office of Socius to Father Provincial of the New York Province.

July 10—Father Richard A. Welfle was appointed Superior of the Patna Mission of the Chicago Province.

July 11—Father Raymond Schouten was read in as Rector of Canisius College, Buffalo, N. Y. For the past seven years he had been Regent of the School of Social Service of Fordham University.

July 19—At Seattle, Wash., Most Reverend Walter J. Fitzgerald, S.J., titular Bishop of Thymbrias and Vicar-Apostolic of Alaska, died. He was consecrated in 1939 as Coadjutor to Bishop Crimont and succeeded to the Vicariate on the latter's death in 1945.

July 24—At Scranton, Pa., Father Eugene Gallery added the office of Rector of the University to his work as Director of the Labor Schools and Professor of Sociology.

July 25—Father Thomas F. Wallace celebrated his diamond jubilee in the Society at West Baden College, West Baden, Indiana. Meanwhile, at St. Ignatius High School, Chicago, Father William P. Whelan commemorated the same jubilee.

July 31—The appointment of Father Augustine Wildermuth of the Missouri Province as Bishop of Patna was announced. From October, 1944, until recently, he had been Superior of the Mission.

July 31—At St. Joseph's High School, Philadelphia, Father Allen Duggin was read in as Rector. He had been Professor of Theology at Woodstock College.

Aug. 3—The 50 years of Father Patrick Foote as a priest were crowned by a celebration in San Francisco.

Aug. 15—Father Thomas A. Becker and Father Joseph J. McLoughlin, at Gonzaga High School, Washington, D. C., and Father Lawrence J. Kelly, at Holy Trinity Church, Washington, D. C., completed 60 years in the Society. At a Solemn Mass to mark the occasion on Sunday, October 2, Archbishop Cicognani, Apostolic Delegate of the Holy See to the United States, was present and a special blessing was received from His Holiness.

Aug. 25—Father W. Coleman Nevils, of the Maryland Province, former Rector of Georgetown University, of the Loyola Community, New York, and of Scranton University, became Superior of Campion House, the headquarters of the staff of *America.*

Sept. 21—Father Ignatius Glennie, of the New Orleans Province, was consecrated Bishop of Trincomalee in Trincomalee, Ceylon.

Oct. 10—Father Joseph D. O'Brien, Professor of Canon Law at Alma College, Calif. was read in as Rector of that community.

Oct. 16—Father Arthur R. McGratty became national director of the Apostleship of Prayer. After serving as a chaplain in the war, he had been an assistant director and assistant editor of *The Messenger of the Sacred Heart.*

Nov. 1—At Decatur, Illinois, the new Tertianship of the Missouri Province was formally opened. Father Daniel H. Conway, former Rector of St. Mary's College, Kansas, is Rector as well as Instructor of Tertians. This is the sixth Tertianship now in use by the eight Provinces of the American Assistancy.

ORDINATIONS TO THE SACRED PRIESTHOOD IN THE AMERICAN ASSISTANCY IN 1947

At San Francisco, Calif., on June 16		28 priests
for the Oregon Province	12	
for the California Province	15	
for the Mexican Province	1	
At West Baden, Indiana, on June 18		23 priests
for the Chicago Province	18	
for the Upper Canada Province	2	
for the California Province	1	
for the Central Brazil Province	1	
for the Lesser Poland Province	1	
At New Orleans, La., on June 18		20 priests
for the New Orleans Province	20	
At St. Mary's, Kansas, on June 18		27 priests
for the Missouri Province	24	
for the Upper Canada Province	2	
for the Mexican Province	1	
At Weston, Mass., on June 21		19 priests
for the New England Province	15	
for the New York Province	2	
for the Mexican Province	2	
At Woodstock, Md., on June 22		39 priests
for the Maryland Province	7	
for the New York Province	32	

So, in one week from Monday, June 16, to Sunday, June 22, a total of 156 Jesuits were ordained to the sacred priesthood in the United States. All but 10 of these are members of Provinces of the American Assistancy. If we add two members of the New England Province who were ordained in Canada, we have a total of 148 new American Jesuit priests ordained in 1947.

OBITUARY

FATHER CLARENCE E. SHAFFREY

1880 - 1947

On the evening of Friday, February 14, 1947, Father Shaffrey, for twenty-one years Professor of Biology at St. Joseph's College, Philadelphia, worked later than usual in his laboratory. At about twenty minutes past six he left the college and was crossing City Line Avenue to go to the Faculty Residence when he was struck by an automobile. He was carried immediately back to the college where he received medical attention, but the injuries were fatal and he never regained consciousness. The Reverend John J. Long, S.J., Rector of the college, administered Extreme Unction; in about twenty minutes Father Shaffrey was dead.

Thus came to a sudden and untimely end the career of one of the most distinguished Catholic educators among the American Jesuits of our time. His passing will long be felt, not only by his many former students and friends, but by the entire student body of St. Joseph's College, by the Society of Jesus, by the Church Militant. His loss, however, brings most profound sorrow to his fellow Jesuits who have known the intimacy of his close association and the richness of his charity in religious community life; none know better than they the living colors of the personality, the shining brilliance of the virtues that were his.

For forty-three years a respected member of the medical profession, for forty-two years a Jesuit, for thirty-two years a professor of science, for twenty-nine years a priest, Father Shaffrey toiled with an unselfish devotion to the spiritual and temporal welfare of his fellow men. In each of these noble professions he held aloft the highest ideals inherent in each and imparted these ideals to others by word and ex-

ample. With an indefatigable zeal for souls he found a most fertile field for his apostolic labors in the work of training Catholic young men to take their place as leaders in the medical profession, to bring to that profession an unfailing devotion to duty, a deep realization of their responsibilities and an uncompromising adherence to the principles of justice and charity founded on the Law of God and Catholic moral theology.

Clarence Shaffrey was born April 30, 1880 in the little town of Logansport, Indiana, on the banks of the storied Wabash. He was the fifth of nine children born to James J. Shaffrey and his wife, Mary Ellen. His father, an orphan of Dutch ancestry, had been reared and educated in law and pharmacy by a splendid Catholic woman in New York City. After serving several years with the Army of the North during the Civil War, he drifted westward and finally located in Logansport, where he met and married a young teacher and musician, Mary Ellen Sheerin.

In his external features Father Shaffrey's paternal ancestry was evident. He never had to explain to anybody that he had "a good bit of Dutch" in him. It was plainly there for all to see; yet he insisted that he was an Irishman and would tell people, with his tongue in his cheek, his name was really "MacShaffrey" in case they had any doubts. On occasion he could spin yarns with a bit of a brogue and tell of the glories of his Irish forbears. His grandfather, on his mother's side was an ardent patriot who had left Ireland in the '40's because of the turbulent times, landed in New Orleans, became a "smithy" and created such a furor, filing the shackles from slaves, that he was forced to flee for his life—to Logansport. There he married and raised a family. His daughter, Mary Ellen, grew up, met a fine young attorney named Jimmy Shaffrey, whom she married, and their marriage was blessed with nine children.

The son who arrived in the middle of the nine was Clarence and in him were well blended some strong ingredients of his double ancestry, a bent for leader-

ship, a sense of humor, a taste for music and poetry, the zeal of a patriot, a dash of impetuosity, a stubbornness, and the heritage of a strong and simple faith. But it was not given to the parents who had planted and nurtured these seeds of character—later to be the instruments of a priestly life—to see their full flowering. Orphaned at the age of eight, Clarence, with the youngest child, was taken into the hearts and home of an aunt and uncle, Mr. and Mrs. John Sheerin, or "Uncle John" and "Aunt Mary" as they were affectionately known to the Shaffrey children and half the town of Logansport besides. To this haven the other brothers and sisters soon gravitated and there, with two cousins, they found a real home and a happy family life. It was later Father Shaffrey's great joy to give his first blessing as a priest to his guardians to whom he owed so much.

The Sheerins sent their adopted children to the parochial school; at home they taught them to study and work, to pray and play together in a cheerful spirit of generosity and cooperation. Their household and the atmosphere provided for their charges, were completely Catholic in the full sense of the word. When school was out the children knew there were cows to be milked, horses to be fed, hay to be pitched, errands to be run, and each was expected to share in these domestic responsibilities. But there were good times too, games, hikes, swimming; and in the evening—lessons, then always the family rosary, recited aloud, the children taking turns on the decades and in announcing the mysteries. If one of the younger children faltered or missed a mystery, it was the office of Clarence to prompt and forestall a scolding or a look of reprimand from Uncle John or Aunt Mary.

In the midst of all his boyhood work, study and play, as in the practices of piety, Clarence was always a leader. He led his class in studies. He was captain of the baseball team. He was a regular Mass server. His strong, clear voice and his fondness for music won him a place in the church choir. It was he

who would first volunteer to drive the cows to pasture or the shay to town. It was he who would suggest a walk to the river for a boat-ride or a swim when the chores were done. It was he who set the pace as a boy, even as he would as a man, for doing kind and thoughtful things for others.

After parochial school, Clarence was sent to the public school and there, though he continued to be a leader, his leadership took on a new aspect. Bent upon entering the medical profession, his study and ambition had a serious slant above the average. In contrast to his studiousness was a merry-go-round of fun which his class, the liveliest in the school, never let slow down. There were dances, song-fests, hay-rides, skating parties. Clarence Shaffrey was never outdone in enthusiasm on any of these occasions, but for him good times were good times and not life itself and he often said so with a wisdom beyond his years. Though he was looked upon by many of his teen-age companions as the youthful prophet and reformer of his class, he was always able to win the friendship and respect even of his adolescent critics who were inclined to look upon the invasion of seriousness into their midst as an intrusion. With three of his classmates, his three closest friends for many years, however, the bond of mutual understanding was strongest, for they were one with him in aspiring to the profession of medicine. As high school graduation approached, the four boys applied for admission to Rush Medical College in Chicago and were accepted. Together they set out in the Fall of 1900, each to realize a long cherished hope, and it was not long before they became completely immersed in the stern realities of the world of science of which they had dreamed.

At Rush, Clarence Shaffrey found exacting disciplines that geared his keen mind and memory to relentless activity. His long hours at lecture, laboratory and dissection were followed by prolonged study and a minimum of sleep. Even on days when there were

no classes he always found plenty of study to be gotten through. The ever impending hour of reckoning at the end of the term invited little relaxation. His serious bent served him well now and his efforts were repaid with outstanding success in his examinations.

During their vacations the Logansport medics would go rollicking home together, four happy conquering heroes, to share their experiences with their families and friends, but their studies were never entirely put aside. No stray dog or cat was safe when they were home. To keep hand and eye in practice, they would lock up almost any four-legged creature that stepped across their path and would later gather for a consultation, an operation, an autopsy. They would always encounter a problem of some kind, but one very troublesome one, which needed more than scientific competence for a solution, was an officious little S.P.C.A. unit that Aunt Mary and the girls of the Sheerin household would set into operation when the boys were home. At Rush, each student was urged to assemble a human skeleton. Clarence decided to get this job done at home one summer. Imagine the horror that electrified the Sheerin home the day an unidentified corpse arrived by railway express from Chicago—addressed to Mr. Clarence Shaffrey!

During his four years of medical training, Clarence applied himself with increasing scholarship, confidence and maturity to his courses. His knowledge and technical skill came to be admired more and more by his professors and fellow students. A prominent surgeon liked his touch and decisiveness, took him under his wing and would have groomed him to become a master surgeon,—had not God had other plans. During the summer before graduation, Clarence acquitted himself so favorably while assisting in a maternity hospital in Chicago, that a promising future in obstetrics was assured him, but God had other designs that would soon be made known to him.

There was talk at Rush on graduation day, 1904, that Dr. Shaffrey would study in Germany and then

return to Chicago to specialize. It was a plan he himself had often entertained. There was talk in Logansport that he would come back home and take up general practice as soon as he had completed his interneship. That was the plan his affection for his family dictated. The fact is that the day he became a doctor, Clarence Shaffrey was unaccountably undecided about his future. He somehow suspected that his friends' well meaning prognostications about his career were going short of the mark. He didn't yet dream how short they really were. He was offered interneship in the Hospital of the Alexian Brothers in Elizabeth, New Jersey, which he accepted and found in the prospect of spending a year in a small Catholic hospital among religious brothers and Catholic doctors something which pleased him very much. His Catholic education had been inadequate and he knew it. He welcomed an environment conducive to the clarification and discussion of Catholic medical ethics. He wanted a better understanding of the teachings of the Church on faith and morals. He had a thirst for a richer and more intimate friendship with God and now, it seemed, the chance had come to quench that thirst in the quiet, spiritual atmosphere that would be afforded him. He went to Elizabeth determined to make the best of his opportunity.

Father Shaffrey's early life as a medical student in a secular medical college, followed as it was by a year of medical practice in a Catholic hospital, provided him with a contrast of values from which, with the help of God's grace, his vocation was to take shape in his soul and which was to color his life as a priest and as a teacher. In later years, he would be able to tell his students, in the light of his personal experience, of the conflict involved in keeping alive Catholic ideals in a completely non-Catholic environment; of the dangers that lurk in the habitual minimizing of spiritual and moral values. He knew this was the same conflict that would face them if they went to a non-Catholic medical college and he made it his busi-

ness to see that they were better prepared for it than he had been. He would point out the materialistic thinking with which true science is often put out of focus; the false code of morals that sometimes ensnares even Catholic professional men; and he would show by strong and convincing arguments the beauty and reasonableness of Catholic teaching. His own experience as a medical student and as a young doctor were often points of reference in his constant emphasis of the importance of a thorough Catholic education as the only safe and firm foundation of higher professional studies. His lectures to students who were preparing themselves for professional life were characterized by a day-in and day-out effort to integrate the physical sciences into the unified framework of Catholic education. He strove to keep before the minds of his students the principles of Christian morality as applied to the life of a doctor, as well as the ultimate goal towards which all true education should be orientated. The following lines, gleaned from Father Shaffrey's lectures to prospective members of the medical profession indicate the direction in which his teaching was always pointed:

Your career can be a success only inasmuch as it helps you to the end for which you were created. Consequently, you have to look at the things of time in the light of eternity. The young man choosing medicine as a career should be inspired by the thought that his life work is to bring good to others, that he is going to be of service to the suffering who seek his aid.

The noble character of medical work remains while it is in the hands of men of right principles, but untold harm has been done by men whose principles are at variance with the moral law that God has established and against the virtues of justice and charity.

There are many moral questions that come into the experience of the practicing physician, a surgeon, an obstetrician or gynecologist, the answer to which the young man should know before he begins the study of medicine. He must know what is right and what is wrong, and why it is right or why it is wrong. When you have been in medical practice for ten years you will find you are a better doctor for having taken an A.B. course in a Catholic College. You will find you are able to think well, judge well, write clearly and express your ideas

clearly and forcibly and be a greater power for good.

The doctor should be a highly educated man, a cultured gentleman. He should not only have the knowledge of medicine necessary to fit him for his work but, because his relations to his patients, to the family and the home are so very intimate and of such great consequences, he should be a man of the very highest type, judicious, refined and prudent. None but such a man is entitled to a place in the medical profession. For the profession of medicine is an art, not merely a business or trade.

Father Shaffrey used his experience as a medical student to help him inspire the confidence of his students in his offices of both priest and teacher. He had a gift of being able to shift gracefully even in the classroom from the routine business of imparting knowledge to the more delicate process of developing a sense of moral responsibility and spiritual motivation in his students. This is reflected in the following lines found in his notes: "When I left home to enter Rush Medical College, I thought that the young man whose life was impure was an exception. I was disillusioned before very long. The conversation would turn to the impure and it manifested impure minds and impure lives in a great many. It showed a knowledge of sin and an experience of sin. Anyone who has observed the trend of morals during the last thirty years will tell you that the World is degenerating morally. The moral law has been scrapped by individuals and nations. You will find yourselves surrounded by an immoral World. You cannot expect to live in this World and be free from temptations. You will have to pray earnestly for the grace of God to support you."

Father Shaffrey's interneship provided him with a year of practical medical experience which gave him, as a teacher, a more than sufficient repertoire of cases and stories to drive home a technical point. Most of the stories were on the humorous side and became household legends to his classes. There was one for every occasion. For example, his experience as a biology professor had taught him that there are always a few in every class of pre-medical students who grow

pale at the sight of blood, and he had a story that was psychologically designed to preclude an embarrassing epidemic of fainting spells, the moral being that any student of his had more to fear from fainting than from the drawing of a few drops of blood. Anticlimactic, mock tragic, perhaps even a bit ludicrous, in its classroom context, this story had its proper effect of making a class of beginners laugh off their vain fears and it also gives us something of an insight into Father Shaffrey's good humor as a teacher. It was developed along the following lines.

Once, when he was an interne, Father Shaffrey had been sent out from the hospital on an emergency call. The only information given him was an address. Frantically reviewing in his mind the treatment of every kind of disease or accident he knew, he ran to the awaiting ambulance—a horse-drawn contraption which we would call primitive now—and jumped aboard. One of the Alexian Brothers acted as driver, yelled "giddap" and clanged the bell and away went the horse galloping through traffic, with Doctor Shaffrey bouncing around in the back of the ambulance. In dramatizing the details of his past experiences, Father Shaffrey had a way of reliving the parts of every character involved, however incidental some might be. In describing this ambulance ride he took not only the role of himself, and the Brother, but even of the horse and the bell. Arriving at the address given—an upstairs flat—he finally approached the bedside of his patient, who turned out to be a huge man who lay in a dead faint. Every effort to revive the patient having failed, Doctor Shaffrey decided to take him to the hospital. Without benefit of a stretcher, Doctor and Brother, at this point, dragged the unconscious man to the stairway and started downward. On the very first step, both carriers fought a losing battle against gravity and their burden, all three hundred pounds of him, went thumping to the bottom of the steps. Fearing the worst, the panic-stricken interne and Brother ran down the steps and were stooping

over their patient to see if he still had life in him, when the big fellow opened his eyes, got to his feet and walked up the steps under his own power. To conclude the narrative, Father Shaffrey would draw a long bow and drive his point home with the words, "Well, boys, that's the Shaffrey method of reviving an unconscious person. I've worked it many times on my students, always with great success. Now let us go into the laboratory and have a look at your blood."

Those who were associated with Doctor Shaffrey at the Alexian Brothers' Hospital admired not only his reliability as a physician but were edified as well by his interest in the spiritual welfare of the patients. They noticed that he made frequent visits to the chapel. They recall that he even used to give little lectures on morals to some of the patients he treated on dispensary day. He became the special friend of the poor and aged and showed great kindness to them. He won the esteem of his fellow doctors and out of many passing acquaintances of his hospital routine came lifelong friendships.

As the months of his interneship went by, Doctor Shaffrey gradually became aware that God was inviting him to a more perfect life. He wrote to a priest, an old friend of his, and described his spiritual symptoms. The diagnosis came back immediately, "a vocation to the priesthood," and the treatment recommended was prayer and, if possible, a retreat. And so Doctor Shaffrey prayed. The symptoms were intensified. Finally, he went to a parish priest in Elizabeth who confirmed the first diagnosis and suggested the Jesuits as a total cure. In the spring, as soon as interneship was completed, Doctor Shaffrey made a retreat and made his decision. He applied for admission into the Society of Jesus, was accepted and entered St. Andrew-on-Hudson to begin his novitiate on August 14, 1905.

When Doctor Shaffrey arrived at the novitiate to begin his religious life he was mature and accomplished beyond his twenty-five years. Most of his fellow novices

were several years younger. During his interneship he had cultivated a moustache to make him look older and to lend more weight to his prescriptions. There was no need for that at St. Andrew's, but as he strode up to the front door of the novitiate, it was with a deliberate gate and a confident, professional bearing. His speech was direct and flavored pleasantly with a rich, mid-western burr. His eyes were clear and piercing, his jaw firm and determined, his laugh an unexpected, high-pitched explosion—a gloom-dispelling therapy all his own. He had a way about him that commanded attention and respect. He was the kind of man before whom people might stand in awe at first meeting, but whose genuine kindness and warm sympathy would break down all obstacles to deep and lasting friendship as time went on. The Novices at St. Andrew's were pleased with the man of sterling quality who had come into their midst. They knew he had given up much to answer the call of his priestly vocation; he inspired them to renewed generosity in theirs.

Doctor Shaffrey, minus the moustache, the stethescope and the scalpel, became "Brother Shaffrey," Novice of the Society of Jesus, and for two years applied himself zealously to the task of his spiritual formation as a Jesuit. In the daily changing hierarchy of authority and seniority which puts a military-like order into even the menial tasks of novices, he showed himself an apt son of St. Ignatius by the humility and alacrity with which he received orders of the day from his younger brethren. When it was his turn to direct culinary operations or chart the table-setting strategy, it was with an authority that left no room for debate, but with a sense of responsibility which led him to work harder than his subjects and a sense of humor that lightened the burdens of all.

In the light of the many visible successes with which Father Shaffrey's life as a priest were blessed, we are apt to forget the early sacrifices that made these later successes possible. No one ever accused Father Shaf-

frey of slipping without a struggle into the habits of virtue that adorned his religious life. Only with time did he find himself able to couple with any ease the practices of piety with the development of his natural and acquired talents in God's service. He had brought with him to his religious life a fiery temper that was part of him and a tendency to criticize the impractical and the inefficient that his medical experience had quickened. These were traits that insured him against any disciplinary problems as a teacher, but they were danger points to be kept in constant check in his life as a religious and as a priest. They helped to keep him humbly on guard against the slightest trace of self-complacency and contributed paradoxically in developing an exquisite charity towards those with whom he lived and worked. He was loved and admired by his fellow Jesuits all the more because of the sincere and humble apologies which followed a show of temper or a mistaken judgement.

From the first day of his noviceship till the last day of his earthly pilgrimage, Father Shaffrey's kindness and thoughtfulness of others, especially for a sick or disconsolate member of his community, was outstanding. When someone asked a favor of him, he would not rest till it was done. Whenever there was an opportunity to alleviate the pains of body or the sorrow of soul that might come to a fellow Jesuit, he would always be ready with help, no matter what inconvenience it might cost him. He was always a Good Samaritan to be relied upon when comfort of body or soul was needed.

His noviceship completed, Brother Shaffrey pronounced his first vows in the Society of Jesus on August 15, 1907, and became "Mr. Shaffrey"—at least on more solemn occasions. His official recreation room title was "Doc." There followed a year in the study of the classics at St. Andrew's and three years of philosophy at Woodstock. Always a conscientious and methodical student, he was, nevertheless, greatly handicapped during this period by his lack of founda-

tion in Latin, yet he used profitably for the rest of his life the training he received. In his first year of teaching as a regent, he planned a special course in Latin to meet the immediate needs of students of the physical sciences, who had not had the advantage of a classical training in high school and taught it to the great benefit of the students of the colleges of medicine and pharmacy at Fordham University. As a professor of microscopic anatomy and of organic chemistry in the medical school at Fordham, he lectured, while not yet a priest, with a facility and clarity that must in large measure be attributed to his use of the principles of thought and expression he had learned at St. Andrew's and Woodstock. His students acclaimed him "as the toughest but best teacher" they ever had. Later, as a priest, Father Shaffrey had many occasions to make more specific use of his philosophical training.

One day, a prominent professor of protozoology in a secular university was talking to him and in the course of the conversation, made a show of philosophical lore and boasted of being an atheist. Armed with an amoeba and the principle of causality disguised in the universally acceptable garb of an untechnical and colloquial form of common sense, Father Shaffrey stepped into a spirited but very brief and one-sided battle of wits with the learned atheist, sacked him neatly and left him to chew on some well-built syllogisms. Father Shaffrey was no more a stranger in the realm of philosophical disputation than he was in the biological sciences. Nor was he one to hide the light of Catholic truth under a bushel.

For three years (1911-1913) Father Shaffrey taught with great success in the Fordham Medical School and gave invaluable assistance to many in securing internships and in advising young doctors in their personal and professional problems. While still a young man, with his theological studies not yet begun, he exerted a strong Catholic influence in the medical profession in New York City that is still having its good effects

in the lives of the doctors he helped to train. From the standpoint of age and physical powers, Father Shaffrey reached his prime of life during his regency at Fordham, yet this period was for him essentially one of preparation for the more important work as a priest which lay ahead. He spent a fourth year of teaching at Holy Cross College, conducting courses in biology and chemistry, and in the summer of 1915 went to Woodstock to begin his theology. With a daily routine now leading directly to the priesthood, he applied himself to the sacred sciences and began to count the days till his ordination.

Though his hours were well taken up with his theological studies, he still found time to keep up-to-date in some of the biological sciences and to read medical journals. He excelled in Moral Theology and became an expert in many problems which had direct application to medical practice, marriage and vocational guidance. He was often consulted by his fellow students on matters relating to these fields and on some occasions led group discussions about them. He was ordained to the priesthood in May, 1918, and to his great joy and consolation, his aged guardians and some members of his family were at Woodstock to see him ordained and to receive his first blessing.

In the year following his ordination, an emergency arose which gave Father Shaffrey an opportunity to exercise his newly acquired priestly powers in an extraordinary way. The flu epidemic had struck the nation and was taking a heavy toll of lives especially in the army camps. There was a shortage not only of doctors and nurses but also of priests, and Father Shaffrey was sent with other priests from Woodstock to help out at Camp Meade. Through many long days and nights he labored, comforting the sick, administering to the dying, bringing them the Sacraments and using his medical knowledge to help the understaffed hospital personnel whenever he could. Here the hidden, unsung and powerful work of the priest, often most effective when the combined forces of medical science

could do no more, became concrete realities and gave Father Shaffrey, priest of only a few weeks, the opportunity to see more than justified in a short time the study, the prayers, the waiting, the sacrifices of many years.

His theological studies completed, Father Shaffrey was sent to Boston College in June, 1919, to teach courses in biology and chemistry. The following year he made his tertianship at St. Andrew's and then returned as Head of the Biology Department and as Professor of Religion at Boston College, where he remained until 1925. The five years during which he labored in Boston were years of growth and expansion for Boston College. In addition to the exacting tasks that were his as a teacher, Father Shaffrey energetically assumed the responsibility of reorganizing the Biology Department, building up new stocks and equipment and of moving into the newly constructed college buildings in 1924. His genius for organization, scholarship and hard work were demonstrated in the way he met and solved the daily problems that faced him during this period of construction. The results of his planning and teaching are evident today in the fine appointments of the laboratories he designed, and in the high professional standing of the men who were once his students. The long list of successful physicians who received their pre-medical training at Boston College, during the years 1920-1925, is eloquent testimony of Father Shaffrey's outstanding success in preparing young men to take their places as leaders in their chosen profession. The origin of many fine scholastic traditions at Boston College and its excellent reputation in the medical schools of the country are due in large measure to Father Shaffrey. In view of the strenuous nature of his work as teacher and administrator of a College science department, we may well marvel at the record of priestly zeal which Father Shaffrey left in the memories of a large number of Catholic people in Boston, who knew him, not as a scientist or college professor, but as a kind and fatherly

confessor, a sincere and eloquent teacher of divine truth in the pulpit, a comforter of souls in time of stress and sorrow.

With the establishment of a well organized Biology Department at Boston College achieved, Father Shaffrey was sent to Philadelphia at the end of the scholastic year 1925 to help plan the new St. Joseph's College. While acting as Head of the Biology Department of the old St. Joseph's College on Stiles Street, he assisted with the blue-prints of the science laboratories for the new college buildings in Overbrook and personally planned and supervised the construction of the Biology Department. When the new college became a reality in 1927, there began for him the last and longest period of his labors, that ended only with his death.

The scene in which Father Shaffrey lived and worked throughout this final period of his life was one that had for its background radical changes of fortune, not only for St. Joseph's College, but for the nation and the world at large. There were times when great courage, unflagging devotion to duty and unworldly wisdom were required by the superiors and administrators of St. Joseph's to enable them to solve their problems. Throughout the critical periods of the organization of the new college, the depression, the War, and finally of the unprecedented educational boom following the War, no one gave more unstintingly of his talents, his time and his efforts to the difficult tasks involved—in establishing and maintaining the highest standards of scholarship and of loyalty in the college. He was vitally interested in anything that would contribute to the efficiency, harmony and strength of the college in its realization of the ideals of Catholic education. He became a major part of St. Joseph's. To it he gave many years of his life. His name and that of the college were frequently blended together.

After his priestly duties, Father Shaffrey's life was centered in his work of teaching and in preparing his students for the medical world. Here the office of

priest was blended with a regimen of rigid discipline, endless work and hard study. He was severe in his demands upon the time and efforts of his students, but never more than he thought necessary for their own future security and success as medical students and doctors. A pre-medical student who consistently failed to make passing grades in his courses was told he was ill-advised to attempt medical studies. One who betrayed an indifferent or unbusinesslike attitude would soon come to grief in a less delicate manner. But nothing vexed Father Shaffrey quite so much as a boy preparing himself for a medical career who showed the slightest sign of dishonesty, flippancy or slovenly habits. Such a one would be disqualified automatically from any sort of recommendation.

The results of an uncompromising policy of recommending only the reliable, the straight-forward, the workers, established a tradition of scholarship, initiative, and courteousness among Father Shaffrey's students which gave leaven to the student body and which had its good effects far and wide beyond the college curriculum. Among other things, it meant that a student who received the approval of Father Shaffrey was practically assured of admittance to medical school. It meant a loyal and grateful alumni who expressed their appreciation for being taught how to work, how to study and how to conduct themselves creditably as well-informed Catholics in the medical schools.

Father Shaffrey was himself a tireless worker. Holidays and summer vacations were for him simply opportunities to improve himself as a teacher, to reorganize his lectures or equipment or to give special courses to others who requested them. He kept himself up-to-date with the latest developments of the pre-medical sciences by matriculating at some of the large universities of the country during their summer sessions. So preoccupied was he, however, with his responsibility to equip his own students to meet the rigorous demands of the medical school requirements that he had little taste for any merely personal advance-

ment or private research that had no relation to his duties as a teacher. Consequently, practically all of his time was taken up in the service, either directly or indirectly, of his own students. It soon became his custom to offer them extra courses during the summer months if they wished to avail themselves of such an opportunity. He enjoyed giving these courses because it brought him into less formal contact with his students and gave him a chance to develop in them the added thoroughness, patience and interest that make the difference between the mediocre and the superior student.

Such training was of incalculable benefit, and Father Shaffrey contrived to remove from it any element of obligation or burden. There were no fees, no credits. Examinations became good sport. Yet, it was often during these "of-the-record" scientific get-togethers that the boys gained the breadth of view, the confidence in their own ability and the attitude of undistracted scholarship that would make them leaders in the field of medical practice and research later on; it was often then, too, that they began to fathom the extensive grasp of the medical sciences, the boundless generosity and the profound and unselfish interest in their welfare that was Father Shaffrey's.

A letter from one of Father Shaffrey's former students, now a busy and successful physician engaged in cancer research, is one of the many that were received at St. Joseph's College at the time the revered priest and teacher went to his eternal reward. It is but a sample of the appreciation felt by the great number of doctors whom Father Shaffrey helped to prepare for their life's work.

I'll never be able to express what Father Shaffrey has always meant to me and to all the men who were in his classes. He was always an inspiration to us, a symbol of all that was fine in our profession, and the absolute acme of all professors. He gave us a preparation for medical school that is surpassed nowhere. I know that when I went to medical school, I took a back seat to none in the matter of premedical training, and there were men in my class from all over the country.

But Father Shaffrey meant more to me that that. He was a friend and counsellor, one you could always go to and get the answer to your problem. We always felt that a visit back to St. Joe's was incomplete without a chat and a cigarette with "Shaf" and no matter how busy he was, he always had time to sit in his chair and rock through a few minutes of chatter.

It seems odd to know that we will no longer hear the creaking of that chair, nor hear him shout at some sophomore as he contaminated his bacteriological cultures (how he used to shout at me). Somehow, I just can't believe he's gone.

Rest assured that he will always be in our prayers, for we owe him something we can never repay,—the chance and the inspiration to be good Catholic doctors.

Less than four years before his death, an unusual tribute of praise was paid to Father Shaffrey to mark the anniversary of his twenty-fifth year as a priest. It was a testimonial given to him by his former students at a dinner in his honor. Bearing a long list of signatures that had become familiar to him, the following message was presented to Father Shaffrey by some of the men for whom he had devoted his life:

"To The Reverend Clarence Eugene Shaffrey, S.J., our beloved teacher who has ever been an inspiration in our success, a counsellor in our adversities, and above all a Father to those who have had the privilege of being his 'boys' this testimonial is respectfully presented."

In spite of his studied avoidance of public praise, due honor overtook Father Shaffrey during the last year of his life when he was awarded the honorary degree of Doctor of Laws by St. Joseph's College. The following words of the citation read on that occasion gave fitting expression to the esteem in which he had long been held by his students, his medical associates, his teaching colleagues and his fellow priests:

"Mankind has often attested the honor in which it holds those professions whose members, divesting themselves of the will to self-aggrandisement, unselfishly promote the general welfare. Such is the profession of the Doctor of Medicine. Prime in his interests is the contest against the incidence of disease, the struggle to foster the health of a community. Such also

is the profession of the Teacher. Prime to him is the pupil whom he will form, whom he will mould from youthful formlessness into the figure of a man. Such is the profession of the Priest. The essence of his ministry, like that of the Baptist, is described in the saying, *He* (Christ) *must increase, I must decrease.*

"Thrice selfless, then, unique and singularly worthy of tribute is the long and strenuous career of the man who has harmonized, over a lifetime, the functions of all three of these great professions. For he has formed men who will practice medicine for their fellow men and for Christ, Our Saviour . . .

"The success of Father Shaffrey's efforts in behalf of the students of St. Joseph's College over the past twenty-one years is recorded in the long roll of distinguished physicians and surgeons who began their study of medicine under him, and who loyally and enduringly sustain the bonds of friendship with him.

"Any honor that St. Joseph's College can bestow upon this Priest, this Doctor of Medicine, this Jesuit Teacher, can be only a mere token of the incalculable debt of gratitude deserved by his twenty-one years of service at St. Joseph's College."

Besides his daily routine as teacher and ever ready medico of souls and bodies at St. Joseph's College, Father Shaffrey trod a busy path in going to the assistance of teachers and administrators of other Catholic institutions. While still engaged in organizing his own department, he found time to assist in the planning of the science laboratories of Chestnut Hill College. He is largely responsible for many of the fine installations that may be seen there in St. Joseph's Hall. He was instrumental in sending many students there and maintained an unfailing interest in the educational endeavors of the Sisters of St. Joseph over a period of many years. Sister Mary Kostka, President of Chestnut Hill College, writes the following appreciation of this assistance:

"I cherish most grateful memories of Father Shaffrey because of the valuable help he gave years ago to me, an inexperienced nun, charged with launching a women's college. The science laboratories which he planned and checked at that time are a memorial to

him. They have stood well the test of years. Beyond his material aid, too, was the moral courage he gave me to confront the work that lay ahead."

The Sisters of Mercy of Misericordia Hospital in Philadelphia can give testimony of Father Shaffrey's contribution to the quality of their medical personnel for two decades. Sister Mary Francis de Sales, Superintendent at Misericordia for many years, voices this in the following lines:

"Of the host of outside friends who mourn Reverend Father Shaffrey's sudden and unexpected home-coming, no one grieves more sincerely than I. During my thirteen years as Superintendent of Misericordia Hospital, no one, not even the members of the immediate hospital family, helped me so much as Father Shaffrey. Without his long continued and never failing help and cooperation, it would have been impossible, during the depression and war years, to have at Misericordia internes of the high calibre we did have. The outstanding Catholic physicians in the coming years will be found among his students, not only in Philadelphia, but elsewhere. Thirty-seven of Father's boys served at Misericordia in my time. They were outstanding for their gentlemanly manners, adherence to principles and staunch Catholicity. They don't come any better."

At the time of Father Shaffrey's death, the Christian Brothers of LaSalle College in Philadelphia expressed their appreciation of the lectures in medical ethics given by Father Shaffrey at La Salle. Brother Felix, who had a long and pleasant friendship with Father Shaffrey, recalls these lectures in the following words of praise:

"With his usual clear delivery and his profound knowledge of the subject, Father Shaffrey presented his topics in a direct way that left no phase of the questions proposed in doubt. After the lectures, opportunities were presented for a personal interview of which the students availed themselves freely.

"In all these discourses, Father Shaffrey maintained interest of the highest order and his audience cooperated fully with his efforts. His notes were accompanied by authoritative references which the students were free to consult for further investigation.

"It should be noted that in his broad generosity and devotion to the cause of well instructed Catholic doctors, Father Shaffrey refused remuneration of any kind for his valuable offerings of time and talent. The satisfaction of having done a kindly deed in a generous manner seems to have been ample reward for his wonderful service. Year after year he responded with alacrity to our request and never seemed tired of offering all he could give to help our men."

To all who came to him for assistance in the work of Catholic education Father Shaffrey gave gladly of the resources he had at his disposal. His fellow Jesuit science teachers especially are indebted to him for directing them in their problems of planning, organization and teaching. A charter member of the Eastern Division of the Jesuit Science Association, he was known and beloved by all his fellow members. Ever generous above all in helping younger teachers, his knowledge, his skill and the example of his steadfast work were an inspiration to all who were in any way associated with him.

While the all absorbing nature of his responsibilities in the field of education precluded extensive pastoral work for Father Shaffrey, he made use of his priestly powers with an ever active and abundantly fruitful priestly zeal whenever and wherever possible. For many years he preached on Sundays, was a regular confessor and assisted continually in other parochial works of the Gesu Church. He was always ready to give counsel and consolation in matters of conscience. He went out of his way to visit the sick and bring them the Sacraments. He sought out and aided many in material and spiritual necessity. Greatly handicapped towards the end of his life by great fatigue and often severe physical distress, he counted his own comfort for naught when the mere convenience of others was concerned. At great sacrifice he would go considerable distances to present himself at a baptism, a marriage or a funeral when he knew that he could add to the good pleasure or solace of a friend. He counted the graduation of each of his students the

beginning of a life-long friendship and would try to keep in touch with them. It was his great joy to be able to assist them in any way possible in the solution of their professional and personal problems, to visit their families and to bless their children.

Father Shaffrey loved children and children loved him. He knew how to please them and how to converse with them in the language they knew best. On his busiest days he had time for them. He liked to conduct groups of school children about his laboratory and to point out to them wonders of creation of which they had not yet dreamed,—God's wisdom reflected through a microscope in a leaf or a fly's wing. The favorite exhibit on such occasions was the skeleton of the Crucifix Fish which as was always pointed out, carries the mark of man's Redemption to the bottom of the sea.

The place Father Shaffrey found in the lives and hearts of others is reflected in the honor that was paid him when he was called to his heavenly reward. On the day of his funeral the Gesu Church, where the Requiem Mass was offered, was thronged to capacity. Besides his relatives and many old friends, there were present at the Mass a large number of the Alumni and the entire student body of St. Joseph's College. The sanctuary was filled with many of his fellow Jesuits, diocesan priests and members of other religious orders, some of whom had come from other cities. Father Long, Rector of the College, was celebrant of the Mass and the Most Reverend Hugh L. Lamb, Auxiliary Bishop of Philadelphia, was present and gave the final absolution of the body. Conspicuous among those who had come to pay their respects to Father Shaffrey were the doctors—his doctors—who had laid aside their pressing duties to show their esteem to the priest they so greatly revered, and to mourn his passing.

In the afternoon, following the Requiem Mass, Father Shaffrey's remains were laid reverently to rest at the Jesuit Novitiate, Wernersville, in the attendance

of the entire community there, besides those who had come from Philadelphia and elsewhere.

The unexpectedness of Father Shaffrey's death was indeed a great shock, and his absence leaves a vacancy that will not be filled in the lives of many; yet, with the shock and with the emptiness his departure from mortal life has left, there is a joy—the joy which he himself anticipated years before and of which he wrote in one of his letters:

"Life is a warfare for everyone of us and we must trudge on until the bright light of the beatific vision brings us the realization that we possess God for eternity. Whatever may have been the struggle demanded, it will have been worthwhile. With the strongest hope in the goodness of God we have to press on never doubting that we are to spend our eternity with Him."

As we reflect upon the battle waged and the course run by Father Shaffrey, it cannot but be our firm conviction that, as his eternity began, his "strongest hope" was realized. May his dear soul rest in peace.

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The American Assistancy.—

NEW YORK

The Caroline and Marshall Islands—were merely distant-sounding names in a book to most people, until they were suddenly in the midst of a war. Then names like Kwajalein, Truk, and Ponape became, like the poet's airy nothing, places with a local habitation, and a name. Yet, before that, for twenty-five years, the Province of Andalucia carried on its mission work there, with such good results that the 4,000 Catholics found there in 1921 had by 1940 grown to 21,000. Fr. General then took over the Caroline and Marshall Islands, and turned it over to the American Jesuits. So it happened that Fr. Thomas Feeney was there on Christmas to celebrate the three most scattered Christmas Masses on record. Midnight Mass on Kwajalein, second Mass back at Likiep, 90 miles away, third Mass on Majuro after an air journey of 150 miles.

Now the Caroline and Marshall Mission has been entrusted by Fr. General to the New York Province.

But the New Yorkers will not work alone. Recently finished his Tertianship, Fr. Paul P. Cantero is now back home in Ponape, being the first and only native of that island ever to be ordained a priest.

Buffalo—The plight of the ruined Jesuit Colleges in Europe has aroused the practical sympathy of the American Colleges. In Buffalo, the students of Canisius College, suddenly made vividly aware that their Alma Mater owed its origin to the Fathers driven from the Berlin Canisius by Bismarck's Kulturkampf, adopted the struggling German institution, and started a double drive for funds and supplies. With their help and support, it is hoped, Canisius Berlin, now rising again from the ruins at Potsdam, will manage to survive and grow again to the great institution it was.

OREGON

Bishop Gleeson—When Bishop Fitzgerald of Alaska died last July, the vast Mission country of Alaska was left without a prelate. The Holy Father has recently appointed a successor, in the person of Fr. Francis D. Gleeson, Superior of the House of St. Mary in Omak, Washington. He has been appointed Titular Bishop of Cotenna, and Vicar Apostolic of Alaska.

Seattle College—opened in an unfinished building in 1941, and thereafter carried on in the completed section of the building. Even that, of course, was an improvement over the three story brick building that was put up in 1893. But it was overcrowded and uncomfortable for the eight hundred students, who jammed the narrow corridors and small entrances. Now, however, such discomfort is a thing of the past. The great Right Wing and the central tower are finally finished and open, and Seattle College is looking forward to the day when it will become a University.

MISSOURI

Sodality—His Holiness, Pope Pius XII, has written a personal letter to Fr. Daniel Lord, praising and encouraging the work of the Sodality. "The Vicar of Christ," it reads in part, "is deeply consoled to observe that 365 new Sodalities have been affiliated in your country during the past year." His Holiness states that he was himself enrolled in the Sodality fifty years ago.

Sacred Heart Program—But the Sodality is not the only thing. The Sacred Heart Program has been growing by leaps and bounds. It now has 453 outlets, and the record is impressive: in eight years, two thousand recorded programs have been made, 70,000 electrical transcriptions have been distributed, 35 Veteran's Hospitals, and 7 State Penitentiaries make the program available to their inmates via P.A. systems; Canada, Panama, British West Indies, Trinidad, Okinawa,

Shanghai, Australia, the Vatican, all carry the program. In South America, Spanish versions are broadcast. In New England, taking their tip from the success of the wartime correspondence courses, announcements are made regularly that such services are available to all who want them.

Bro. Rueppel—All this enormous activity had a small beginning, however, and that beginning was brought forcibly to the fore by the recent death of Brother George Rueppel. For it was Bro. Rueppel, back in 1920, who took charge of the tiny experimental radio station at St. Louis University, and who nursed it and nourished it until it became the powerful thing that Station WEW is today. It was here that the Sacred Heart Program began. It was here, too, that Bro. Rueppel became the first "disc jockey" playing records to fill in the time of broadcasting required by law. It was here that for years Brother conducted that famous daily program for the ladies, "Aunt Sammy's Prize Recipes," which made him a local authority on cookery. There are many stories about Brother, but they make no difference. However, a tribute was due him, and, inevitably, it came. Brother was not there to see it, but the splendid new building that houses the Institute of Geophysical Technology is now known as Rueppel Hall, the Radio Station has new Frequency Modulation facilities, St. Louis University has launched a full scale cultural broadcast series, and the Sacred Heart Program which began at WEW now spreads through more than half the world.

From Other Countries.—

LATIN AMERICA

Argentina—The recent comet, (whose pictures in the paper were remarkable for the variety in appearance and number of its tails) was first sighted, according to the Buenos Aires papers, by an unnamed Jesuit priest at San Miguel Observatory. Great excitement

resulted, as the celestial visitor was the brightest thing since Halley's Comet in 1910.

Excitement in another sphere was caused by another Jesuit, Fr. Joseph A. de Laburu, whose field is not astronomy, but retreats. Fr. Laburu recently conducted a retreat for an audience estimated at 14 million people. That astounding figure was due to the fact that it was preached over the radio, and the results were so unexpectedly successful, that a similar retreat will be preached by Fr. de Laburu in Spain.

Santo Domingo—Fifty thousand square meters of ground have been set aside by the University of Santo Domingo in the University Town so that the Jesuits may there build and operate a Major and Minor Seminary. Moreover, the Fathers are to take, in the University, the Chairs of Philosophy, Spanish Philology, Greek Literature, beside the Meteorological and Seismical Observatory.

Colombia—The Guggenheim Memorial Foundation in the U.S. turned its attention to the work of the Bartolome Meteorological Observatory in Bogota, and was so impressed that it bestowed a scholarship for specialization studies in scientific investigation on Fr. J. Ramirez, head of the Observatory, and founder of the Andes Seismological Station. Not only that, but the directors of several oil companies chipped in with $4,200 so that Father may improve and augment his unique Library of Geophysics and Geology.

Manuscript—150 years before Pope Pius IX defined the Immaculate Conception, a Jesuit priest in Guatemala, bearing the amazingly appropriate name of Conception Clara, wrote and delivered a sermon which showed that the doctrine was held and taught in the New World. The occasion was the 8th of December, 1704. Now the holograph, yellowed with age, but perfectly legible, covering four pages, is the prized possession of the Georgian Court College of Lakewood.

ENGLAND

Roehampton—The Novitiate at Roehampton has an extraordinary assortment of Novices, numbering sixty. Of these, some forty range in age from 24 to 35, and the great majority saw service in the war for at least four or five years. Royal Navy, Empire Forces, and RAF are all represented, in many instances by officers of high rank. These men have travelled widely, and lived in Italy, Greece, India, Africa and Japan. One was attached to the British Embassy in Moscow. One experienced for several years the horrors of Japanese Prison Camps after his capture. One is a physician. There is a Hindu, a South African, a Greek, and a Dane. A dozen or so are converts from Anglicanism, on fire to become apostles among that sect. To round out the picture with a contrasting dash of color, the remaining Novices are very young, averaging sixteen years. The Roehampton customs call for Novices to retain their secular or military garb, adding only a short cassock. For work, an old shirt and trousers do. It must be quite a sight to see these men and boys working humbly side by side to become men of prayer and apostolic mortification. The Spirit, it is obvious, still breathes where It will.

Stonyhurst—On August 6, 1838, the day was very rainy, and there was a cold southwest wind. This is attested to by the Stonyhurst Observatory, in whose diary that is the first entry. Since that day, a record of the English weather has been carefully preserved, and tabulated, and weekly and monthly reports faithfully filed with the Meteorological Office.

But no more. For many years no grants have been received, and the expenses attendant on free weather reports issued daily, have mounted prohibitively. So, after more than 36,000 daily reports, and over a century of service, the Stonyhurst Observatory regretfully closed down.

BELGIUM

Miners—In Belgium, as in France, the Fathers are worried about the condition of the working classes, especially the miners. To help them along, Fr. Louwert recently built a chapel in Hautrage. The unique feature of this is that it is situated in the bottom of a coal mine, and was built by the miners themselves, who contributed their labor gratis. In Tournai, two other Fathers have followed the lead of the French and have become miners, in order that they may thus be better able to help the coal diggers.

INDIA

Proverb—Man, goes the saying, proposes. On the outskirts of Bombay the suburb of Andheri is known as India's Hollywood. Here a large movie company had a large studio. But no longer. Now, where cameras once ground, and make-believe was caught on celluloid, Jesuit Novices move quietly about, attending to their prayers and their studies. The movie studio has become a Novitiate.

At Bar Bigha, too, men proposed, and enterprising merchants constructed a sugar mill. For some reason, however, they abandoned it, and Fr. Marion Batson, who saw other possibilities, purchased the building. It is now a large chapel for the Catholics of the neighborhood.

In Ceylon, Bishop J. T. Glennie, S.J., put his trust in Divine Providence and St. Joseph and opened a Minor Seminary. There are six students and several prospects. There is also this difficulty: the students are so poor that even the twenty-five rupee monthly fee charged by the seminary is too much for them, and it costs thirty rupees a month to maintain each student. Bishop Glennie, however, is firm and confident. He knows the second half of the proverb.

Bullfight—In Gaya an old Spanish custom reared its head for what is hoped will be once only. Nobody by

the name of Creane should ever by rights ambition to be a toreador, but a Father by that name actually tried it. It happened this way: from the quiet garden, sleeping in the bright rays of the tropic moon, there came the large chomping sound of a bull in the rose-bushes. Apparently even the traditional animal in the china shop is less noisy than a hungry beast among the roses. The sound, at any rate, was disturbing enough to bring Fr. James Creane into the garden, dressed in pajamas, and armed with a baseball bat. This formidable weapon, applied vigorously to the bull's nose, earned Father a swift victory. The bull turned, with a bellow of pain, and made for the gate, with the victor in hot pursuit. Then there came what can only be described as a tactical blunder. Father threw the bat at the bull. There was a momentary pause. The animal spied the weapon on the ground, observed the unarmed adversary. The toreador did the only thing possible under the circumstances, and executed a strategic withdrawal, but fast. So fast, in fact, that he failed to notice a loose pile of bricks on the path, not five yards from the door. The result of that oversight was catastrophic. Without striking a blow, the victorious bull laughed, and ambled out the gate. Father picked himself up, took rueful inventory: one fractured collarbone, numerous bruises on arms, legs and other portions of his anatomy, and one very determined resolution never again to come out after bulls in the brilliant moonlight while attired in red pajamas.

MEXICO

Christ The King—Mount Cubilete is the exact geographical center of the Mexican Republic. Here on the summit there was once a monument to Christ the King, reared with endless labor and patience. When Calles launched his persecution, an aviator named Emilio Carranza dropped a bomb that sent the monument crashing to the ground in ruins. For years the heap of stones remained there, a symbol of the suf-

fering Church in Mexico. Then the zealous Pastor of Silao constructed, from the same stones, a simple shrine among the ruins. Times improved, as they will, and that shrine was replaced by Bishop Valverde of Leon with a stately and beautiful Expiatory Hermitage of Christ, King of Peace. But the memory of the ruined monument remained.

Times continued better, and then slowly, plans matured. Now, with the enthusiastic support of the Bishop of Leon, Mount Cubilete has become Mount Cristo Rey, and on its summit there is rising a basilica surmounted by a statue of Christ the King, 35 meters tall. To finance this great venture, already under way, the Jesuit fathers, who conduct the Buena Prensa, under the leadership of Fr. J. A. Romero, are conducting a spirited and moving appeal for funds.

ITALY

Fr. Lombardi—Fr. Riccardo Lombardi is unquestionably a popular preacher. Wherever he goes, the churches and theatres are never large enough to accomodate the throngs that gather to hear him, and as a result the bulk of his conferences are outdoor affairs, where he stands on a balcony, or at the head of a flight of stairs, and over speaker systems talks to the assembled thousands about the existence of God, the mission of the Church, the historicity of Christ, the love of God. He speaks simply, with enthusiasm, with unction, with passion. And the crowds gather in incredible numbers. As many as twenty thousand people have stood in open squares, silent, attentive, motionless, for an hour and a half, drinking in his every word. In his wake Church attendance increases, Communions multiply, and there is a new fervor, a new warmth, a new vitality to the religious spirit of the people.

That in itself is fairly conclusive evidence of the importance and success of his work. But there is even more striking proof. The Communists papers have recently launched a bitter and abusive attack on him. "A babbler," they cry, "An unworthy priest! A char-

latan in a cassock! Fascist!" Father Lombardi may rest content. He has undoubtedly "arrived."

Fr. Schurhammer—Another Father, also, has arrived, but in a slightly different way. In 1922 Fr. George Schurhammer published a life of St. Francis Xavier, which was so well received that it has been translated into twenty-five languages. But recent events have shown that volume was merely a summary of the great work which has taken 37 years of toil, reseach, and travel. Containing over 2000 photographs and illustrations, Fr. Schurhammer's monumental Life, Letters, Miracles, and Cultus of St. Francis Xavier, in four volumes, is now on the presses. Fr. Schurhammer himself is to go to Japan as a missionary as soon as the book is out.

GERMANY

Fr. Muckermann—Every age and every crisis produces men of heroic stature who spend their energy and talent lavishly for the benefit of the truth, their fellows, and their God. One of the most amazing of these, in recent years, was Fr. Friedrich Muckermann, S.J. The keynote is as follows:

"We cannot blind ourselves to the fact that our duty is to be good Germans, now can we?"

"True, Mr. Von Papen. But neither can we disguise our duty to be good Catholics."

That conversation took place on the eve of the German seizure of Austria. And the man who answered the diplomat was to prove a thorn in the side of the Nazis.

When the National Socialists emerged as a power in Germany, Fr. Muckermann had set up, in Munster, a press information service, cooperating with the greater part of the German Catholic papers, and connected also with a worldwide Union of Catholic editors, and related societies of writers and journalists. From the beginning, Fr. Muckermann recognized the Nazi party for what it was, and in the face of its phenomenal

growth and its daily increasing power, he was aware that here was the opening of a vast chasm between the German mind and the rest of Europe, and that the abandoning and destruction of what had for centuries been held sacred constituted a terrible threat to the evenness and happiness of life.

"I saw," he wrote, "not only Germany and Europe, but all humanity come upon an hour of darkness."

And against the Nazis he flung the weight of his great influence and the full power of his Press Association. More, he travelled the length and breadth of Germany lecturing and holding conferences in Munster, Coblenz, Manheim, Fribourg, Monaco, Saxony, Silesia, Prussia, Polish Silesia, and even in Berlin.

Hitler and Goering invited him, through a member of the "Essener Volkszeitung" to a meeting with them.

"Let them know," replied Fr. Muckermann, "that I have no desire to entertain myself with delinquents."

In return, he was forbidden to preach. Aware that the Nazis were still not certain of their power, and would hesitate before openly attacking a spokesman respected by the Catholics, Fr. Muckermann appealed and the ban was withdrawn. But they grew bolder with every day, and the priest had to go into hiding. The Gestapo traced him to the house of a parish priest in Gronau, and he had to flee, finding shelter in Holland.

The Gestapo sent its strong arm men to Munster, and sacked the Offices of the Press Association, destroying it with Germanic thoroughness. But Fr. Muckermann somehow returned, and installed secretly in Oldensaal, somehow managed also to contact his associates, and produce a paper entitled "Heimatblatter." The Nazis suppressed it. So they dropped the title, and continued to print it. When the Gestapo caught on, Father had a brilliant idea. There was a man named Steinhagen, who lived in Holland, and published a parish paper for the Catholic residents of Holland. This they transformed into a paper entitled "Der Deutsche Weg" and proceeded to disseminate wherever they could.

The Nazi war machines rolled, and Fr. Muckermann, in Paris, contacted Steinhagen, and asked him for the subscription lists. But that was the period of the "sit-down" war, and there seemed time. Only there wasn't. The German armies moved like a steam-roller over Holland, and the presses and subscription lists were lost. But, Fr. Muckermann, in Paris still, in a house occupied once by Voltaire, and by Mme. de Maintenon, somehow found presses, somehow recalled from the depths of his amazing memory the greater part of the subscribers. "Der Deutsche Weg" still trickled out. But France could not stem the might of the Nazi forces either. "The last issue of the German Way was finished," wrote Fr. Muckermann, "just as the legions of the crooked cross were outside the gates of Paris." He had been scheduled to talk on the radio, but had decided, in view of the alarming situation, to cancel the talk and leave the capital. At the last moment, however, he changed his mind, and so it came to pass that the last Frenchman to talk to the world from Paris, for Western Christendom against the Swastika, was a German. Immediately after that final act of defiance, he fled to Switzerland.

There, once more, he took up the struggle. "Der Deutsche Weg" revived, not as a skimpy, hastily-printed brochure, printed on whatever paper, in whatever type was at hand, and powerful only because of its obvious sincerity and integrity, but as a booklet of a hundred pages, thoughtful, and scholarly and done without the dreadful urgency required by a clandestine weekly publication in the constant shadow of destruction.

The tide turned, and the invincible supermen reeled back from the distant outposts of their victories, shrinking in all directions. In the face of the inevitable end, Fr. Muckermann did not rejoice. The Nazi and the German were in his mind always distinct, and he could and did, grieve for both, for different reasons.

"The German people, abandoned by all, have not for this been deserted by God. Those who struggled for a Christian Germany first and foremost before Hitler,

and during Hitler's government still struggled, will continue this struggle after Hitler. That is the German way."

Still pointing out the Way, Fr. Muckermann died in Switzerland.

SPAIN

Fr. Bover—The varied activities and abilities of Jesuits are not always unnoticed and unrecognized. Fr. Joseph Maria Bover, for one, was recently awarded the Grand Cross of Alfonso X, the Wise, for his outstanding contribution to culture and learning. The occasion was his critical Spanish Text of the Scriptures, translated from the Greek and Hebrew.

Fr. Masana—In an entirely disparate field, Fr. Anthony Masana was declared by critics Spain's most original composer. Not only has he several Oratorios, but his opera, "Nuredduna," based on a poem celebrating the glories of Majorca, was recently produced there with such phenomenal success that arrangements are even now under way to present it in European Opera houses.

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The School of the Cross. *By John A. Kane.* The Declan X. McMullen Co., 1948.

Philosophy Without Tears. *By Arthur Little, S.J.* (Irish Province). Desmond and Stapleton, 1947.

The Sacrifice We Offer. *By Hubert McEvoy, S.J.* (English Province). Desmond and Stapleton, 1947.

The Canticle of Canticles. *By William Pouget, C.M., and Jean Guitton.* Translated by *Joseph L. Lilly, C.M.* The Declan X. McMullen Co., 1948.

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